UNITED CHURCH HERALD

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A NEW AFRICA IS ON THE WAY!

James H. Robinson

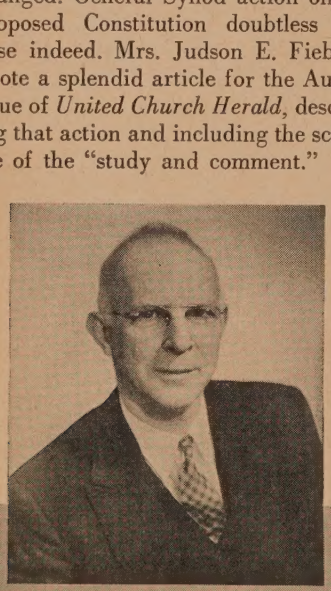
FROM THE CO-PRESIDENTS' VIEWPOINT

It is only a few weeks since the second General Synod, yet already perspective is doing its assisting kindness. Some actions and presentations at Oberlin, which at the time seemed as formidable as Mt. Everest, are to be remembered as only low hills. Others surely will be recorded as peaks of enduring significance. Time will magnify the implication of the first biennium reports of the mission accomplished through the unification and coordination of the programs of the uniting communions.

High Moments

The Call to Christian Action in Society is being widely proclaimed as a distinctive and prominent landmark. The thousand or more persons present when the Statement of Faith was approved will long speak of the occasion as one of the most moving experiences of their lives.

Delegates went to Oberlin with their major interest centered on the Constitution. Nearly two months afterward the focus of their attention has not been changed. General Synod action on the proposed Constitution doubtless was wise indeed. Mrs. Judson E. Fiebiger wrote a splendid article for the August issue of *United Church Herald*, describing that action and including the schedule of the "study and comment."



Churches, synods, associations, conferences, instrumentalities, delegates and associate members can make full use of their opportunities to share in the constitution-making process to the very great benefit of us all. Theirs is an opportunity equaled only by their responsibility. Of course it would be wonderful, even though scarcely to be expected, if every one of the more than two million members of the uniting fellowships would carefully consider the proposed Constitution. It is reasonable to hope, however, that every congregation will make a thoughtful study of it.

It would scarcely be profitable for everyone to send his stoutest etymological and semantic predilections to the Constitution Commission. If, however, there are major concerns in point of substance, those should be shared. Admittedly, the proposed Constitution would be different had it been written by any one person—you or me, for example. It was not and the final draft will be the work of a commission of thirty—fifteen each from the two uniting communions.

This situation results, and desirably so, in adjustment, compromise, give and take, and mutual concession within the established area of agreement written into *The Basis of Union with The Interpretations*. It must not be imagined that the proposed Constitution is essentially a document of compromise between the Evangelical and Reformed and Congregational Christian members of the Constitution Commission. It is not. In fact, more often than not, divergent thoughts and convictions ran across the denominational line rather than alongside it.

All this is background to the suggestion that, from the point of view of the writer, profitable study of the proposed Constitution and certainly the making of creative suggestions call for preparation. Such preparation should include at least the following:

1. A careful review of *The Basis of Union with The Interpretations;*
2. A deliberate reflection upon the nature and mission of the whole church of Christ in the world;
3. A functional knowledge of the life, work and faith of each of the uniting bodies.

Thorough Study

When an individual, church or other body is prepared to engage in a serviceable study, and possibly to make recommendations to the Constitution Commission, it may seem desirable to ask such questions as these:

Will the presently proposed Constitution incline those who observe it toward:

a. God-serving or man-serving?
b. Democracy or bureaucracy?
c. World mission or provincialism?
d. Ecumenism or sectarianism?
e. Balance of freedom with responsibility or imbalance with either confusion or repressive control?
f. Intensifying or compromising the values, strengths, loyalties, learned lessons and honored histories of the uniting communions?
g. Keeping the United Church of Christ open to further union or rapid concretion as just another denomination?

If the proposed Constitution opens an easy way to the second of any of these alternatives, more than comment is in order. Your potent proposals for their correction should be offered.

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

Fred Hoskins

UNITED CHURCH HERALD

VOL. 2, NO. 18 OCTOBER 1, 1959

COVER STORY: "Big things are happening in Africa today," declared the inspector of schools on a recent visit to one of our mission stations. And to train the necessary Christian leadership for this new Africa is one of the major purposes of the mission enterprise.

Our cover photograph shows a happy young African, Bombo, hiking the fifty miles from home for the new term at the mission school in Angola. Photo by Leon V. Kofod, New York.

The article by Dr. Robinson is the first of a series the *Herald* will feature on what our missionary personnel and institutions are doing to help meet Africa's urgent needs. "Africa" is one of the two interdenominational themes being studied in our churches this church year.

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A new Africa is on the way . . .

From Colonialism

• Until recently, Africa's millions did not so much as dream of any cure for their perpetual misery and the cruel injustices perpetrated by the white man.

But now they are hearing strange things and are living in a moment of "golden expectations," to quote a phrase from Wordsworth's classic description of the French Revolution with which our modern era began.

Dr. Robinson's article is the first of a series the *Herald* will feature on the revolutionary changes going on in Africa, and on what our missionary personnel and agencies are doing to help meet Africa's urgent needs. "Africa" is one of the two interdenominational themes being studied in our churches during 1959-1960.

ONLY A FEW YEARS ago it would have been sheer prophecy to say that a new Africa was in process. Today, prophecy has become history. A new Africa is on the way.

Colonialism, both the boon and the curse of Africa, is giving way to semi- and completely autonomous governments. In 1914 there were only two independent states — Liberia and Ethiopia. In 1959 there are nine. In 1960 there will be thirteen and by 1965 very likely Kenya, Uganda, Tanganyika and Sierra Leone will have either become free or will hold a dominant share of their internal control and destiny.

Tremendous Forces

The rapid development toward freedom in any area always has an accumulative effect upon the other areas of the continent. The Central African Federation, the Portuguese and the South African areas will increasingly feel the impact of these political developments. Their uneasy proximity to the tremendous forces at work is building up terrible fears and tensions in the minds of Europeans, tensions that Europeans almost dare not admit — even to themselves. Time in Africa is not on their side and constructive programs toward equalization have already been too long delayed.

It is not likely that history will reverse itself to accommodate Europeans in this area. Their position may be unassailable for a short while, but only for a short while. Nothing they can do—no matter how stringent or harsh the methods used to curb the rampant nationalism—can be more than temporary. The tides of time and world opinion—even the opinion of their friends — are against them.

Perhaps the single most significant and important change in the new Africa is the new attitude of self-respect and self-acceptance that Africans have for themselves. Second-class citizenship has become intolerable to them. They no longer cringe before what was once assumed to be white dominance and superiority. This new attitude has led them to a new dimension in which they have discovered a new interrelationship and responsibility beyond the old tribal boundaries and the political-geographic lines drawn by the European powers. The recent All-African Church Conference, the Conference of Independent States, the cross-boundary consultations of African officials, and the new relationship between Ghana and Guinea are but the beginning.

At the same time, the whole world seems to be rediscovering Africa, even as Africans are coming to know their continent and each other. This year, more than ever before, student groups, religious groups, politicians, economic, social and educational organizations in increasing numbers are touring Africa. Almost every day Africa pushes itself into the newspapers and on the agenda of the United Nations, and the so-called Communist countries as well as a recrudescent Islam have also discovered Africa.

Moreover, the utilization of Africa's tremendous potential in resources that the modern technological world so greatly needs has catapulted that continent into the center of the world's problems. Africans know full well how great is the need of European, Eastern and Western nations for Africa's vast mineral resources. They are determined, therefore, to utilize some of these resources for their own development and to achieve a higher level of life for themselves.

The new and the old in Africa will,

Premier Kwame Nkrumah of Ghana was welcomed to Balmoral by Queen Elizabeth and Princess Anne in August. E & R Church has mission interests in Ghana.

o Freedom

JAMES H. ROBINSON

of course, exist in juxtaposition for quite some time to come. Old cultures, mores, religions and patterns of life die hard. On the other hand, the older mores have never before been submitted to such a concentrated impact of new ideas from so many sources at one time. Where the old order gives way rapidly, a vacuum ensues before new and constructive adjustments acceptable to the people can take their place.

Quite naturally, many new forces flood into this vacuum. When the old tribal religions are outmoded and uprooted, Islam moves with a new enthusiasm and rapidity to replace them. Or the spiritual vacuum is filled by a new materialism and secularism, which are taking deep root.

Stabilizing Influence

The drive for progress, power, prestige, wealth increases the tendencies toward nationalism in Africa just as it has always done in the rest of the world. The vacuum left by the uprooting of the old family, tribal, political structure can also quite easily be filled by the new insidious force from Eastern Europe known as communism. Whatever anyone may have thought of the old family patterns and tribal customs, they were, nevertheless, a stabilizing influence.

In the past the Christian forces have made the most positive, constructive and profound impact upon Africa. They have also made some significant advances and readjustments in recent years, but these are far too small and perhaps a little too late. Furthermore, the inability of the Christian forces to achieve the brotherhood that they proclaim is a greater hindrance to their future than perhaps most Christians believe. It goes without saying that not only the non-Christian leaders but even the most enlightened Christian leaders of Africa have many reservations regarding the Christian forces. This is especially so when they hear constant expressions about equality of opportunity in a responsible brotherhood for all men, and at the same time see that people of their color fail to receive equal treatment and to secure equal rights.

The new consciousness of color raises many questions about religious denominations that send missionaries to Africa who are all white, especially when they come from those lands where there are many people of African origin. It is a fair question, and Africans are asking it, whether any denomination in Africa today ought to have missionary personnel that does not reflect a cross section of the racial pattern of the United States. Furthermore, it would be foolish not to anticipate serious questions in the near future about denominations with missions in Africa that will not accept people of African descent in their home churches.

Trained engineers will enable the African people to use their vast natural resources for their own development.

Where missions are perhaps least aware of the new demands made upon them by modern Africa is in the new political orientation where Africans are in charge of the government. Perhaps the most consistently asked questions in the United States are: "Are the Africans ready for their new freedom, and are they able to organize and direct their own destinies?" Such questions must be put within the framework of the fact that other forces are contending for dominant influence in Africa, saying to them: Join us and you can have this independence and self-determination tomorrow. And it would be valid to ask whether any people who won their freedom were completely ready for it at the time they achieved it.

In the formative period of our own history some of the problems were quite similar to the problems now facing the new nations in Africa. It would be fairer to judge new African nations by comparing their present development with the early years of our own history rather than making a comparison with our present development, which the question of their readiness implies.

Beginning Stages

The task before the Christian church in the new Africa is gigantic but not impossible. Life is never without hope and Christians are never without the help of God. However, these challenges are just in their formative stages. The greater challenges and larger responsibilities are yet to come as Africa moves from its early stages of development into full and complete freedom that will ultimately cover the whole continent.

The full impact of industrialization and urbanization is still some time off. Nationalism, the most powerful force reshaping the new Africa, is also only in its beginning stages. Absolutely no power on earth can stop its development, nor deny the fulfillment of its aims on behalf of the peoples of Africa. Understanding leadership, assistance and guidance for nationalism can be a boon to Africa and help bring the African nations peacefully and constructively into the families of the world. But unyielding opposition to it can only bring disaster for those Europeans who oppose freedom, partnership and self-determination in Africa. And resistance

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Dr. Robinson is the distinguished minister of the Presbyterian Church of the Master in New York City.

The article is based on his recent four-month tour of the entire continent of Africa. Photos by courtesy of Leon V. Kofod, Eastern Publishers Service and Wide World Photos.

Continued on next page

The Rev. Thomas Okuma, CC missionary in Angola, reflects wise trend toward interracial mission staffs.

will greatly aid the objectives of the Communist-bloc countries.

The powerful impact and influence that Mohammedanism is making on the whole of Africa also is yet to come. Islam is enhanced by nationalistic expectations and motivations in Africa because it can be, and very often is, identified with the hopes and aspirations of the masses of African people. It is foolish naïveté for Christians to think that this new force will either be easily contained or neatly handled. For a long time to come Islam can be expected to win many converts.

Potential Influence

Most experts agree that communism has not yet made deep inroads in the African continent. There is, however, too great a tendency to write off both the actual and potential influence of communism. The leaders of communism do not purchase the services of Madison Avenue public relations experts to inform the world of the full intent of their plans and strategies. Dr. Charles Malik, president of the United Nations General Assembly, only recently pointed out that not only has communism not been budged one inch from an area it took control of, but that Communist parties and sympathizers are at work more fervently than ever throughout the world.

The new African leaders can be trusted to weigh the evidence presented to them by all forces battling for influence in their land. Having experienced long years of domination, they will not easily throw off one yoke and accept another. On the other hand, it would be illusory to ignore the possibilities of communism's desire for influence on the continent that is the last remaining reservoir of mineral resources and is, at the same time, the newest area where a great mass of people will add even more important human resources for the world. Western nations have not yet begun to confront the full economic impact of the Russians in the African continent. The greatest thrust of this offensive is yet to come. To meet these new challenges of Africa, the Christian forces will have to have a more significant reorientation of their planning and action than heretofore. Some significant advances have been made by many denominations in the last five years. Indeed the difference between Christian concepts about Africa at the present time and those of ten years ago is greater than the change in thinking, attitude and strategy that took place in the previous hundred years.

We cannot take great comfort in this advance. Former Prime Minister Garfield Todd of Southern Rhodesia once said: "Time is not on the side of the West." We must move forward with a much larger and a more significant program, better cooperative and coordinated efforts, deeper insights and, above all, with more speed. The foreshortening of history does not permit leisurely procedures.

The most important contribution that the Christian churches made to Africa in the past was in providing schools out of which have come most of Africa's new leadership. This is still the single, greatest contribution provided that it inspires those leaders with a deep and abiding faith in the ultimate aims of the kingdom of God.

Another great challenge that confronts the Christian church in the new Africa is the necessity for Christian leaders to work out a new relationship with African political leaders and government officials. There was a time when all we had to do was to relate through European leaders. That day is done. It will never come again. Unhappily, Protestants have been far too squeamish about establishing close contacts and relationships with political and national government leaders at home as well as abroad.

The third great challenge of the new Africa to the Christian conscience is seen in our attitude toward race relations in America and Africa. The impact of the Christian witness cannot help but be blunted by what Africans see of race relations in the United States, South Africa and in the attitude of many European Christians who live in their land and violate their personalities by forcing them to take second place and thus deny the very brotherhood they so vehemently proclaim.

Equal Opportunity

We have not yet been willing to admit that the dearth of creative relationships, understanding and attitudes toward Africa springs from our attitudes toward American Negro citizens and Christians in our land. That makes it difficult, if not impossible, to have high regard or intelligent understanding of the people of Africa.

Finally the Christian forces of the United States must arouse themselves to greater effort to influence their government, churches, institutions and people to a gigantic cultural, economic and educational program in partnership with African leaders for the progress and future of emerging Africans. Whatever program we undertake must be undertaken not out of condescension, or because we must oppose communism, but because it is right and necessary. Above all it must be done in a partnership of equal responsibility and opportunity.

It is as important to have Christian businessmen, consular officials, technical assistants, etc., as it is to have Christian missionaries, lay workers and fraternal partners on the continent of Africa. To be sure all this will cost us much, but the gains will be greater. There will be risks, but the glorious future to be achieved is worth all the risks. There are many problems ahead but they are not insoluble. When we listen to Africans as well as talk to them, we will understand that they want the same security, the same peace, the same freedom, the same future of abundant living that we wish for ourselves.

ALIVE . . . and growing

United Church Herald Observes 1st Anniversary

AN EDITORIAL

When Emily Dickinson, the "New Englandly" poet of Amherst, Mass., sent a sheaf of her lyrics for criticism to the Rev. Thomas Wentworth Higginson, she asked this single but perceptive question: "Is it alive?"

Many and varied questions have been asked in the preparation of each biweekly issue of the new *United Church Herald* throughout this first year of publication but, as with Miss Dickinson, the first and last have always been: "Is it alive?"

Will this copy of our journal help quicken and stimulate the faith of our readers? Is there in it a page of editorial stodginess or typographical senility? Will this magazine add sparkle and zest and animation to the program and mission of our churches? Will it help to inject vigor and imagination into the handful of tidy moral maxims and the collection of verbal stereotypes by which so many people live? Is it alive?

Healthy Ancestry

To publish a vigorous and viable organ of religious opinion, of church-centered information, of evangelical witness at a time when such an instrument is needed as seldom before has been our consistent aim and undeviating purpose, as affirmed in our initial editorial twelve months ago. "How alive, colorful, relevant the *Herald* is in a fresh, imaginative way," writes Dr. Joseph C. Cleveland of Rockford, Ill. And here we list five factors responsible, as we see it, for whatever vitality and cogency the journal may have:

1. It is the product of the spiritual renewal, the widening concerns and the mutual reinvigoration that the Joint Planning Committee was convinced would follow the confluence of religious blood streams represented by the United Church.

In this connection, it also enjoys the heritage of the healthy ancestry of many time-honored journals, including *The Messenger* and *Advance*, with a host of others whose remaining copies are now library treasures.

On the whole—while deeply involved in semantics, organization and status as the United Church becomes a reality—the *Herald* has neither lost nor sacrificed the pertinent values of these earlier publications and of our separate traditions. Rather, the traditions within which those values have been nurtured in the past are being maintained, enlivened and given wider currency in the context of our growing and imaginatively designed biweekly journal.

Generous Friends

2. *United Church Herald* is very much alive and growing in circulation because it is fed and fostered by an increasing number of enthusiastic and loyal friends.

Among them are our contributors, for example, who prepare trenchant articles to point up and clarify issues confronting our readers, our congregations and the United Church. Then there are our correspondents and representatives who, living in close contact with our church members, report and interpret what is of significant note in their churches and communities.

All of these friends—as do our editorial consultants and committee members—work for no personal gain and under no compulsion save their eagerness to publish a journal representative of the best in the dual lineage of the United Church. It is both encouraging and refreshing to be associated with people of this sort. The vitality and growth of the *Herald* is due in no small degree to such generous friends and coworkers.

Free Tradition

3. *United Church Herald* is increasingly alive and growing because it is a forum in which the sober and reasoned convictions of responsible church members on important issues may be heard, and in which the proposals and programs of commissions and instrumentalities may be subjected to the corrective of wide and unhurried scrutiny and discussion.

In a time when pressures may be exerted by a few well-meaning friends or groups with a particularistic point of view to promote, this journal is constantly mindful of its free tradition, of the priestly and prophetic functions of its ministry, and of the fact that moral invalidism weakens and ultimately destroys the character of any instrumentality, such as the *Herald*, that yields to such pressures. This journal is alive and growing because it does not conform to an ecclesiastical party line and because it is open for the free exchange of ideas by responsible and articulate people.

4. It is alive and growing because it breathes the atmosphere of the spacious and enduring concerns of the world-wide Christian mission.

The magazine does not exist for itself! It lives to serve!

Because the *Herald* is so unqualifiedly concerned with the world's most strategic spiritual opportunities, it transcends itself and radiates the "newness of life" that appeals above all else to those who are unsatisfied with limited orbits, or with things as they are, or even with themselves.

Christian Concern

5. Finally, the new *Herald* is truly alive because it attempts to live and move and have its being in the light of God's revelation of himself in Jesus Christ. Insofar as it does so, this is the basic source of whatever vitality and influence it possesses.

While the human element is necessarily involved, and while the arts and techniques of modern journalism and typography must be employed as skillfully as possible, no journal of Christian concern can be successful except as the spirit and purpose of the Christian movement are at work upon the task. So long—and only so long—as our journal is dedicated to the kingdom of God will it continue to live and grow.

Sincerely, therefore, and most hopefully, *United Church Herald* looks forward—on this its first anniversary—to the years to come as a spokesman and interpreter of those esteemed values for which the church of Christ most surely stands. avm

A Report on the 1959 European and Middle East Seminar

HERMAN F. REISSIG

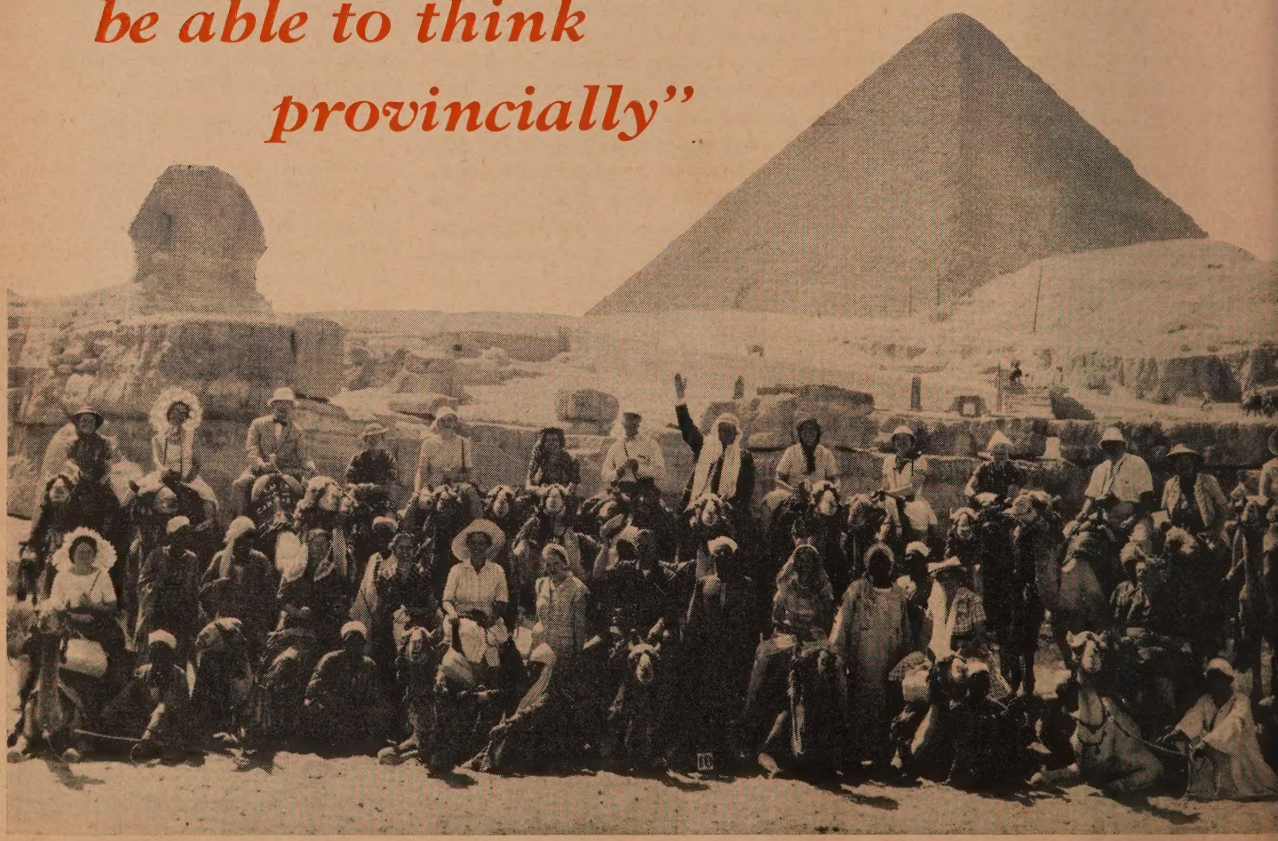
ON THE evening of June 23 the jet plane carrying the twenty-four members of the Council for Christian Social Action's 1959 European and Middle East Seminar headed out over the Atlantic. Thirty-seven days, 11,000 miles and eleven countries later our plane brought us back to New York's Idlewild Airport. The seminar was composed of both E and R and CC members.

"I am sure that I am no expert on anything we saw, but I know that I shall never again be able to think provincially." So, on returning to his Midwest home, wrote a member of the seminar. His disclaimer of expertness proves he traveled to some purpose. A new dimension of humility should be the first spiritual consequence of travel to parts of the world one has not previously visited. It is not strange that another seminar member used the same word: "I have begun to understand what a provincial I have been!"

One cannot, of course, be delivered from all provincialism by a quick trip to eleven countries. This writer has been in twenty-seven countries, in some of them many times. He feels definitely provincial. For on this terrestrial ball there are approximately 125 countries! And even if a person had traveled to all of them, how small would his knowledge and understanding still be!

But travel helps if it is the kind of travel that is more interested in a nation's human problems than in its shops and hotels. Surely it is no exaggeration to say that sober-minded travel in as many parts of the world as possible has now become both a patriotic and a religious duty. Patriotic, because the United States cannot have a wise foreign policy unless its people understand the sweep and depth of "the revolution of our time." And how shall they understand it if they have only read about it "deep in the heart of Texas" or in some

"I shall never again be able to think provincially"



place equally far removed from the passion and the misery? Travel has become a religious duty because the need for United States "foreign aid" or for the ministry of the churches — say, in a country like Greece — simply does not come alive in the mind until one has seen the actual faces, heard the human voices.

But now some notes on what we saw and heard and felt in Europe and the Middle East, taking the countries, or problems, in the order in which we came to them. In this article I shall deal mainly with economic and political problems. In a later article, the co-editors permitting, I shall report on the American Board, Church World Service and other Christian leaders whom we met and to whom our seminar is deeply indebted.

Radical Change

France, to this frequent visitor, feels like a new country. At long last, after years of frustration bordering on despair, there is hope! To a highly intelligent French Catholic woman I said: "France is different." She replied: "Do you feel it, too?" A few years ago the same woman said to me: "France needs a revolution." When I replied: "You don't mean a Communist revolution!" she answered, "God forbid!" But where were the leaders for the kind of peaceful but radical change she wanted? "Ah, yes," she said, with a resigned shrug, "where are they?"

But now, under General Charles de Gaulle's leadership, there is hope. Whether the economic and political reforms will permanently cure the anarchic individualism and the fear of leadership—which had been the main weaknesses — remains to be seen. For the present France is economically and politically healthier than she has been since World War I. This is not all de Gaulle's doing. The fearful bloodletting of World War I was, by itself, enough to seriously weaken that great country. And this wound time is beginning to heal. Problems remain—of which Algeria is the most perplexing. Some Americans may know exactly what France should do about Algeria. Listen to a brilliant and responsible Frenchwoman, like Suzanne Labin, discuss the headache and one isn't so sure!

Egypt and Nasser. Yes, we sailed on the Nile and rode camels to the Pyramids. But what about Colonel Nasser, the high dam at Aswan and measures to give a decent life to some of the world's poorest people? We talked with two high Government officers, with leaders of the Coptic Church, with United States Embassy officers, with representatives of Church World Service. We spent a fascinating half-day in a village near Cairo. Is the President of the United Arab Republic and the head of the Government of Egypt (they speak now of the Egyptian and the Syrian "provinces" of the U.A.R.) an ambitious demagogue or a responsible reformer?

We listened to the attractive young man from the Ministry of War and the equally attractive man from the Ministry of Social Affairs and Labor, followed the brilliant and earnest Egyptian doctor around his new clinic in the village, admired the herd of 420 Holstein cattle recently imported from Holland, watched young people being trained in woodwork and pottery by skilled leaders and we decided that important things are happening in Egypt that are not given much prominence in the newspaper headlines.

Important Developments

The whole rural area of Egypt has been divided into zones of 15,000 inhabitants each. For each of these zones a "combined center" is to be created. Four hundred and fifty-five such centers, we were told, are now in operation, with 300 others planned. When we inspected one such center, with its clinics, its craft shops, its new herd of cattle, we said to one another: "This is the real and creative revolution! Something good is happening here, even if it is still on a too modest scale!"

Here, on a strip of land 10 miles wide and about 400 miles long live twenty-six million people, 75 per cent of them illiterate and the majority living in appalling poverty. But the desert can be pushed back. The seventy industrial schools will train the needed leaders. Egypt, I am persuaded, deserves more United Nations and United States help in the form of technical assistance and long-term loans. The 450 Egyptian students now in U. S. universities should be joined by twice as many more.

Dr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ. Photo of the CCSA seminar members in Egypt by courtesy of the author.

Almost all careful observers agree with the impression we gained: the overriding passion of the Nasser Government, as of other Middle East governments, is to keep free of foreign control, whether by the West or by the Soviet Union. If our country had been the center of a great civilization 4,000 years before Christ, and then had been from 525 B.C. until 1956 under foreign domination, we too would be supersensitive about foreign influence.

And the great mistake of United States foreign policy has been in giving or shutting off our economic aid in accordance with whether the Egyptian Government seemed to lean toward us or toward the Soviet Union. Egypt must sell its products and borrow money if it is to live and make progress. It is not its Government's fault if at present the Soviet Union buys 60 per cent of Egypt's cotton and 50 per cent of her total exports.

People's Needs

When the United States learns real respect for "neutralism" (which means simply national independence) and makes the actual needs of the people its real concern, instead of their governments' willingness to align themselves with us in the cold war, there will be far less danger of Soviet economic and political penetration. If a leader in Nasser's place often sounds demagogic or irresponsible, some of this can safely be disregarded as arising out of special political circumstances. To expect a revolutionary leader in Cuba or in Egypt to talk like the most responsible leaders of prosperous and stable democracies is to expect the impossible.

One thinks of the young people in that "combined unit" in the village to the north of Cairo and wants to say: "Let's help the Egyptian people get on with that kind of basic reconstruction! And the defiant words and acts notwithstanding, let's help them build the big dam at Aswan, push back the desert and move families from their one-acre plots in the Delta to five-acre holdings near Alexandria! If we keep our eyes on human beings — their very real human needs — perhaps the political problems will be less difficult!"

Israel, revisited after five years, left me with the strengthened conviction that this new state must be permitted to live and grow. Arabs are in the habit

Continued on next page ➧

of saying that Zionists (both Jews and non-Jews) responded to a great wrong by perpetrating a second great wrong. Persecution of Jews, culminating in the Hitler diabolism, demanded remedial and compensatory action. But the action taken involved great injury to several hundred thousand Arabs. This way of describing what happened may need some qualification but let us agree that Jews-in-flight resulted in Arabs-in-flight.

Shall the second wrong be followed by a third great wrong? For the destruction of Israel, or even its reduction, would certainly be a great wrong. In Israel live two million Jews. They have worked—how they have worked!—to create a good home in a land where the natural obstacles might have seemed insuperable. Make no mistake about it! The long stretch of desert north of Beersheba is not as long as it was five years ago.

Viable State

In 1948 Israel had 60,000 tillable acres; now there are 250,000 acres with trees or crops. New crops have been developed: cotton, oranges, grapefruit, peanuts. A whole new processing industry, not dependent on natural resources, is growing up. The director of the Bank of Israel who talked to us is, we felt, no foolish dreamer. Could Israel become, we wanted to know, an economically viable state? With statistics and argument he supported his answer: "In five to seven years we should reach viability."

Problems? Yes, serious ones! They call their problems "the three D's": defense, demography, development. Israel is almost an armed camp. It must be, or it will be wiped out. Demographically, the state is a mixture of people from seventy-three countries. Oriental Jews from the most primitive societies live at close quarters, under often rigorous conditions, with highly educated, Westernized Jews from Europe!

Inevitably one exclaimed: "Like the United States! A melting pot!" To which they reply: "No! A pressure cooker!" Oriental Jews have recently rioted, feeling that they are, as compared with European Jews, being treated as second-class citizens. But, in view of what has already been accomplished, these problems do not seem insuperable.

Some restitution to Arabs who were formerly landowners and home owners must be made. Israel cannot be permitted to go its own way, indifferent to the families who once lived on the west side of the Jordan. We visited Arab refugee camps. The physical conditions are not as intolerable as other groups of refugees have endured. Refugees from Spain, who in 1940 settled on the plains of southern France, were in a far worse state. But the psychological conditions are intolerable.

The vehemence of the hatred directed toward the West, as well as toward Israel, verges on the psychotic. They will see to it, said an older Arab camp leader, that the children do not forget.

Ultimate Solution

The ultimate solution must, I suggest, contain the following assumptions and actions: (1) The existence of Israel, within approximately its present boundaries, must be accepted; (2) No large-scale return of refugees to Israel is practicable; (3) The United States and other nations should declare it as their official policy that armed aggression by either side will not be tolerated; (4) Israel must give adequate compensation to the Arabs who have lost their homes, farms and places of business; (5) United States policy toward the Arab countries of the Middle East should provide for economic aid to meet human need, with no political strings.

The United States should say, over and over again, and mean it and prove it by action, that this country supports "the revolution of rising expectations" in the Middle East, that it is not proposing to fill any power vacuum there with its own power, that the oil interests of its citizens will not be permitted to control foreign policy, that it is not trying to use Israel or any other country as a bastion of Western power in that part of the world; (6) The United Nations should take the lead in the resettlement of the refugees in Arab countries, with some migration to lands outside the Middle East.

In Turkey the main problem is a severe inflation, the result of too much pressure on government to produce visible and dramatic signs of economic progress — factories, beautiful roads, dams. The foreign exchange deficit is now close to one billion dollars.

Nevertheless, Turkey is forging ahead slowly. The country is rich in natural resources and its per capita income of $275, terribly low by Western standards, is higher than that of any other Middle East country with the exception of Israel. United States officers feel that despite the present suppression of civil liberties Turkey is making progress toward democracy. The anti-clerical bias of the Ataturk revolution seems to be on the wane, with less opposition to religious leaders and attendance at the mosques.

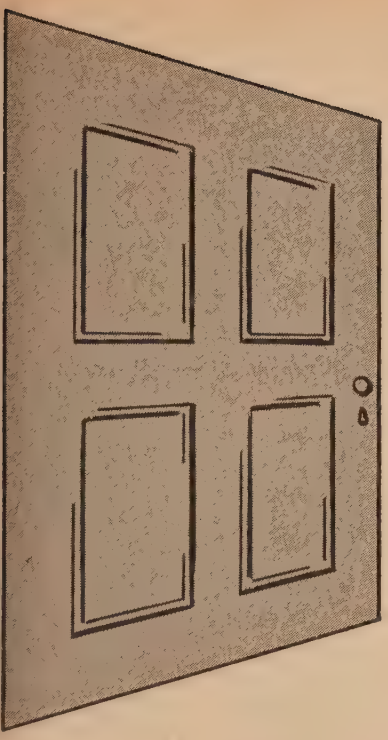
One million people in Greece are unemployed in a total population of eight and one-half million. According to the Government's own estimate, more than one-third of Greece's people live on or below a bare subsistence level. Large-scale U.S. aid has helped but the basic economic problem has hardly been touched. The country's recent admission to the European Common Market and the new Five Year Plan of the Government give some promise of more rapid progress.

Great Improvement

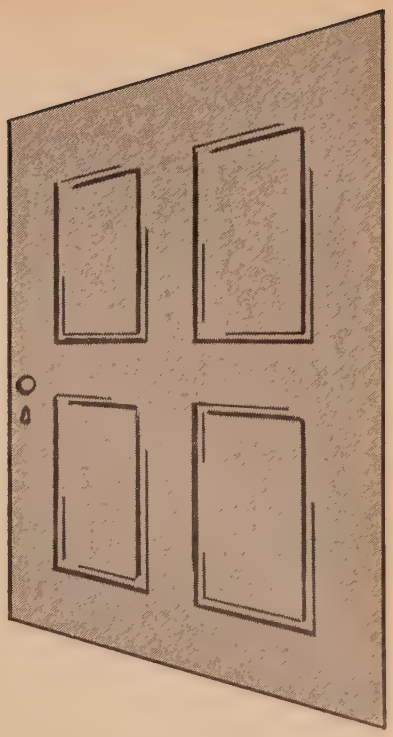
Great Britain is more prosperous than at any time since 1945. Meeting with Conservative and Labor members of Parliament, we had firsthand evidence of the fact, noted by others, that the typical British Conservative would, in the United States, be a New Dealer, with the Labor Party to the left of the New Deal.

Both parties fully accept the socialized National Health Service and attribute to it much of the great improvement in the health of the British people. Which party will win the elections to be held October 8 is anybody's guess.

Coming back to the United States, one traveler's strongest impression can briefly be stated. The world's most critical problem is not Berlin. It is not even the general threat of the Communist empire. The world's most critical problem is poverty—just plain human need. The struggle between the Communist way and the free way is critical, tough, dangerous. But it is, or should be, subsidiary to the struggle against the poverty that blights the lives of nearly two-thirds of the world's people. We need a crusade to end poverty! If the Western nations, led by the United States, undertake such a crusade—wisely planned, vigorously conducted — we may face the future with hope. Without it we can expect deepening international tension.



OPEN DOORS FOR THE UNITED CHURCH



ROBERT V. MOSS JR.

It is now two years since the delegates to the first General Synod of the United Church of Christ, led by the secretary and minister of the General Council of the Congregational Christian churches and by the president of the Evangelical and Reformed Church, joined in these words:

"We do now . . . declare ourselves to be one body and our union consummated in this act establishing the United Church of Christ. . . ."

Pilgrim Church

In July at Oberlin with the submission of the report of the Commission to Prepare a Constitution, it became evident that within a few short years the structure of the United Church will be clearly defined and the congregations of the uniting churches will begin their life together in earnest.

But God forbid that the United Church should, upon the adoption of a constitution, settle down to becoming just another denomination among the American churches! It has been twenty years since the first conversations leading to this union were held. In this period, despite disappointments and frustrations, a new spirit and a new hope have emerged in the uniting communions. Let us hope that the adoption of a constitution will not mean a return to our former smugness or the replacing of old loyalties to a denominational tradition by a new and even more complacent loyalty to a slightly enlarged tradition.

The delegates to the uniting General Synod affirmed "that denominations exist not for themselves but as parts of that (the holy catholic) church, within which each denomination is to live and labor and, if need be, die. . . ." It is important that we think of the United Church of Christ not as an end but as a beginning that may take us into uncharted waters on the seas of ecumenical endeavor.

But how can the United Church remain a pilgrim church? How can it remain open to the leading of the Holy Spirit? There are three particular opportunities that seem to promise a continuing and deepening vitality for the United Church as its life and calling begin to unfold. It could well be that if we should choose to walk through these open doors we might find ourselves experiencing a new reformation.

The first open door leads to a clearer and more adequate understanding of the place of the Bible in the life of the church. Or, to put it another way, there is a clear and present need for the church to re-define the authority and relevance of the Bible.

It is a well-known fact that except in isolated instances the congregations and members of the United Church have moved beyond the fundamentalism of an earlier day, which centered in the doctrine of verbal inerrancy, to a glad acceptance of the critical study of the Bible. But the critical study of the Bible has contributed to the lessening of its authority in the life of the church.

Biblical Authority

It was P. T. Forsyth who early recognized that the lessening of biblical authority within the church could lead only to what he called "the de-churching of the church." It is evident now that the loss of the biblical perspective resulted in a weakening of the mission of the church. It led to the transformation of many churches into religious societies concerned mainly with the proper marriage and burial of their members. It led to the development of a professional kind of ministry that instead of going out to seek and to save hung up its shingle, announced office hours and waited for the lost to come wandering in. And it led to a growing conviction among many churchmen

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Dr. Moss is president of Lancaster Theological Seminary (Evangelical and Reformed) at Lancaster, Pa.

LISTON POPE

"The growing unity of the church is a powerful fact in a divided world"

ALMOST from the beginning the history of Christendom has been marred by division and schism. Jesus himself feared that the unity and love he sought for his disciples might be broken. In the Garden of Gethsemane just before his betrayal he prayed again and again that his followers might all be one, that the world might believe his mission from God. His prayer has not been fully granted.

Early Divisions

To be sure, observers commented on the love the early Christians had for each other, and there can be no doubt that a new community of an extraordinary kind existed among those first followers of Christ. For a time they had all things in common. But there were early disputes also—between Peter and Paul and within the new congregations—so that Paul had to remind one of them rather severely that one Christian was not of Paul and another of Apollos, but that all were one in Christ. Through the centuries the differences and schisms have multiplied, with Eastern Orthodox and Roman Catholic breaking apart, with Protestants leaving the Roman Church and in turn splitting into hundreds of denominations. Inspired by their Master's command to teach all nations, Christians have carried his gospel to the ends of the earth. But they have not succeeded in answering the prayer that was on his lips just before he died for them all, that they all might be one. To the contrary, the church, the body of Christ, has been rent asunder.

Our condition today is not only that of division into three major communions: Orthodox, Roman and Protestant. Protestant and Orthodox Christians are still further subdivided, so confusingly that only experts can trace the lines of division. In the United States alone we have sixty-four separate Protestant bodies with more than 50,000 members each and there are an additional 150 smaller denominations.

A well-known promise of Jesus should be rephrased to read: "Where two or three are gathered together in my name, there shall immediately be division among them." Christianity discovered fission long before the science of atomic physics was born.

Healthy Competition

The net results of all this fragmentation are difficult to calculate from a purely practical point of view. Certainly the growth of the churches has not been prevented, at least so far as the United States is concerned. Church membership here is at an all-time high, having increased about 50 per cent in the last fifteen years. About 5 per cent of the population were church members in colonial days; there are slightly more than 60 per cent now. It may be that a

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Liston Pope, dean of the Yale University Divinity School, is a member of the World Council of Churches' Executive Committee.

certain amount of competition between the churches is a good thing from an institutional standpoint.

Further, it may be desirable, for the purification of religion and the preservation of democracy, to have available a range of choice in religious beliefs and practices, as well as a choice between political parties.

Practical Disadvantages

If we had only one church it would probably become oppressive and our freedom of religion would be limited or lost. Our American forebears recognized this danger when they wrote the First Amendment to the Constitution, prohibiting the establishment of a state church and guaranteeing religious liberty.

On the other hand, there are practical disadvantages arising from all this subdivision. For example, the influence of the churches on public affairs is weakened by the absence of united effort. An American historian concluded recently that the Roman Catholic Church, with about half as many adult members as the Protestant churches, has had more influence on public issues in the United States since 1940 than all the Protestant churches combined—and there is considerable evidence that this is true. Let it be remembered that half of the Roman Catholic congregations were still foreign-language groups only one generation ago; within a single generation a church characterized by unity above all else has become a powerful force in American life.

Consider also the confusion in our witness when we go to the mission field. New Christians in Asia and Africa have confessed a great deal of bewilderment over our Western divisions and they have tended to discard them as rapidly as possible when control over the younger churches passes into their own hands.

It never made much sense to try to establish a Southern Presbyterian church or a Southern Methodist church in Northern China; the Chinese have never been greatly interested in the slavery issue in the United States in the Eighteen Forties when the Southern churches split away from national bodies.

Bishop Henry Knox Sherrill tells of the effort years ago to translate the words: "Protestant Episcopal Church" into Chinese. When a stranger to the effort translated the Chinese characters back into English, he came up with the title: "The Church of Kicking Overseers." His version was better than he knew but confusing all the same. A comparable confusion of tongues has caused many in the Western world to turn away from the churches and even to scoff at the pretension of a saving gospel proclaimed by a divided church. Whatever the practical and prudential considerations may be, the necessity for Christian unity goes much deeper. A church divided in spirit is a church unfaithful to her Lord, who clearly prayed that all his followers should be one. Talk of the love of Christ is a blasphemy unless we love all his followers, despite all our differences of nation and race and denomination. Talk of the Christian love of neighbor is a mockery in the ears of the world unless we demonstrate it in our own household of faith. How can the church be the bride of Christ if she is many brides? How can she be a gathered flock if she be scattered? How can she be the body of Christ if she is broken and sacrificed by hands other than his own?

In simple fidelity to our Lord, Christians and churches must seek unity among themselves. We must express that unity not only in our hearts and in personal relationships but also in our institutional life. Unity of spirit is the essence of the matter, but unity of faith and of worship and of work are also necessary. Above all, a new awareness of the true nature of the Christian church — universal in outreach, rising above all barriers of race and nation and creed — is essential before visible unity can ever appear. It is little use to tamper with denominational machinery unless the bonds of unity have already been forged by devotion to a church above all our churches. A new kind of churchmanship must always precede unity, as well as be its consequence.

International Unity

Happily, the tides toward unity have been running powerfully in this century. In the last fifty years there have been many world conferences of Protestants and they led at last to the organization in 1948 of the World Council of Churches, the emergence of which is regarded by many as the most significant religious event since the Reformation in the sixteenth century. In this council nearly all of the Protestant religious bodies in the world and most of the ancient Eastern Orthodox churches come together for common worship and work, and for the exploration of further ways toward unity.

This mutual endeavor is only in its infancy and many problems remain. It has not yet been possible, for example, to have a single communion service in which all could participate. Common communion probably lies at the beginning of true unity rather than at the end; it signalizes common acceptance of the precious gift of Christ, rather than a goal to be worked for by the efforts of men. But the movement toward unity is no longer a vague hope—it is a thrilling fact.

Nor has the movement been restricted to the international level. It has also manifested itself in national councils of churches and in greater mutuality among the various bodies of a single

(Continued on page 35)

October 4 to November 1, 1959 was approved as Ecumenical Month at the second General Synod of the United Church of Christ.

For the third successive year, synod presidents, conference superintendents and ministers of local churches are invited to use the period in which falls the world-wide observance of Holy Communion and Reformation Sunday for celebrating and nurturing the spiritual oneness in the developing life of the United Church of Christ.

In this article Dean Pope, a prominent ecumenical leader, describes the trend toward church unity around the world and its significance for our time.

A Sober Analysis of the Drinking Problem

HAROLD A. BOSLEY

IT IS HARD to get a fair hearing in our country today on the matter of drinking alcoholic beverages. It is almost as hard to get a hearing today as it is to secure a clear witness against the use of alcohol from the Bible itself or from the practices of Christian churches. A study of the Bible will reveal that there is no one mind in the sacred Scripture on this matter.

One biblical attitude encountered a number of times is akin to the Homeric notion that wine is the "nectar of the gods." Both Old and New Testaments seem to take the use of wine for granted.

Economic Factor

In view of the fact that one of the important factors in the economic life of the Hebrews was the cultivation of vineyards, it is easy to understand this attitude. In fact, it is little short of a miracle that any other attitude ever did develop.

But another attitude did develop and its emergence in the life of Israel must be regarded as an inescapable protest against a social evil that was endangering the life of the people.

The strongest kind of protest was raised by Isaiah *(chapter 5)* when he was listing the evils that had brought his people under the judgment of God and his nation to the brink of ruin. He reduced them to two: injustice and drunkenness. He charged that drunkenness had brought about a subversion of all values wherein black becomes white and good becomes evil and people no longer can distinguish between them. Because of injustice and drunkenness Isaiah charged that his people were in turmoil and in disaster. God "looked for judgment among us but beheld oppression; for righteousness, but he heard a cry."

So, without attempting to try to make the Bible say one thing where it plainly says two, it is important for us to realize that when it does oppose the use of drink it does so because of widespread damage and danger in the total life of a people.

There can be no blinking the well-documented fact that there is today a rapid increase in the amount of drinking and actual drunkenness. The Yale School of Alcohol Studies leaves no doubt on this point. Alcoholics in the United States are increasing at the rate of more than 50,000 per year. And what they call "problem drinkers" (those who have two or three bracers a day) are increasing at the rate of 200,000 per year.

Not even the most fanatical defender of a man's right to drink anything he wants, any time he pleases, can ignore the simple fact that a million Americans have been killed in traffic accidents and, of this million, 200,000 met their end in accidents where liquor was directly involved.

Any way you want to look at it, drinking is not simply one problem. It is several different kinds of problems all rolled into one. That I suppose is one of the reasons why it is so difficult to deal directly with it and to get a fair hearing for it.

No one denies, for example, that drinking is a health, an economic and a law-enforcement problem of the gravest proportions. Yet it is denied by many that it is a moral and religious problem! What they mean, to put it simply, is this: It is their own business if, when, where and how much they drink. They contend that it concerns them and no one else, whether God or man. This is precisely the point with which I wish to take issue, and to do so in terms of reasons drawn up and stated by Dr. Haven Emerson, who for many years has been one of the foremost medical scientists in the study of the meaning of alcohol in human life.

Religious Problem

Among the fourteen basic facts that he gives about the meaning of alcohol, four have an especial bearing on the problem of whether it is a moral and a religious problem:

"1. Alcohol is a narcotic which, by depressing the higher nerve centers, removes inhibitions. 2. By releasing inhibitions, it makes for social ease and pleasure, and herein lies one of its great dangers. 3. It impairs reason, will, self-control, judgment, physical skill and endurance. 4. It is used primarily for its psychological effect as a means of escape from unpleasant reality."

Yet some people claim that the habit that produces these effects in human life lies beyond the concern of religion! The religious implications of reasons like these are written in letters so large that even he who runs may read. Look at them for a moment.

Drinking removes or releases inhibitions, the physicians tell us. What, precisely, does this mean? That depends of course on what an inhibition is and

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Dr. Bosley is the distinguished minister of First Methodist Church, Evanston, Ill.

National Day of Prayer

October 7, 1959

A PROCLAMATION

By the President of the United States of America

Whereas, this continent was chosen by men and women of profound religious conviction, seeking a free land where they and their children might worship God and follow his commandments as they understood them; and

Whereas, our nation was conceived in the same faith and dedicated to the same purpose; and

Whereas, in this tradition by a joint resolution approved April 17, 1952, (66 Stat. 64) the Congress has provided that "the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which the people of the United States may turn to God in prayer and meditation at churches, in groups and as individuals":

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, do hereby set aside Wednesday, the seventh day of October, as a National Day of Prayer; and I call upon my fellow Americans to join in prayer on that day.

Let us give thanks for the bounty of Providence, which has made possible the growth and promise of our land.

Let us give thanks for the heritage of free inquiry, sound industry and boundless vision, which have enabled us to advance the general welfare of our people to unprecedented heights.

Let us remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune.

Let us join in vigorous concern for those who now endure suffering of body, mind or spirit, and let us seek to relieve their distress and to assist them in their way toward health, well-being and enlightenment.

Finally, let us rededicate ourselves and our nation to the highest loyalties that we know; and let us breathe deeply of the clean air of courage, preparing ourselves to meet the obligations of our day in trust, in gratitude and in the supreme confidence of men who have accomplished much united under God.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

DWIGHT D. EISENHOWER

"The Best Years of Their Lives"

HARTLAND H. HELMICH

It is a certainty that in the three weeks preceding the appearance of this article literally thousands of gatherings of college and university students will have heard someone address them in somewhat this fashion: "You are entering upon an adventure. The years immediately ahead, while you are students, should be the best years of your lives. Work hard, don't waste your time. Remember, you are in college to get an education. Your education will prepare you to assume leadership in the world of tomorrow."

It is equally certain that many of those who hear these words will fail to take them seriously. If the current year is like recent ones, approximately two out of every six entering freshmen will drop out of college or university by the end of the first year. One additional student will drop out during the later years. Only three, one-half of those who started together, will remain to complete their studies.

Great Pressures

In many instances these casualties are to the advantage of the young people themselves. Apparently, many of them should never have entered college in the first place, but the pressures for "going to college" these days are great.

However, in far too many cases the casualties are tragic. They represent not the lack of mental ability but the compounding of serious mistakes made by parents and preparatory schools together with the lack of maturity of the young people themselves. In some cases the withdrawals will be for financial reasons, even though every year sees more financial assistance provided through scholarships for able students.

These facts are a continuous source of disappointment and frustration, not only for the young people themselves but for their parents and their teachers. But even more frustrating to faculty and administrators alike is the fact that many young people who should have a chance at higher education never get that chance. One university president estimates that probably one-half of the young people who enter college and university should never have made the effort and that, of those remaining, at least half actually have the ability and should be encouraged to finish the course. Certainly, this is an area of responsibility for the church.

Record Enrollment

This year it is estimated there will be an enrollment of 4,000,000 college, university and professional-school students. In 1937 there were only 300,000. Today, nearly one-half of all high-school graduates enter some type of higher educational institution. Not all of them stay for the full course, as indicated above.

Increases in enrollment are expected to continue for the next several years, so that by 1970 there may well be more than 9,000,000 students. The recent growth in student population has not occurred because of any rapid increase in the birth rate. The rise has been due to changes in higher education itself, to the demands for specially trained persons to do jobs that heretofore either did not exist or did not require higher education as preparation. The continued growth in the years between now and 1970 will reflect the increase in the number of young people of college age, the result of soaring birth rates following World War II.

Colleges and universities throughout the country are bracing themselves for this continued growth. Some of the institutions, primarily the private and church-related colleges, are attempting to hold the line, insisting on the need to retain relatively small student bodies. Many other institutions are expanding as rapidly as possible. For many of them public funds are available in increasing amounts in proportion to their mounting enrollments.

Certainly higher education for the masses is one of the marks of the present situation. It is being accepted with mixed feelings, and many are the hours being spent by educators to find the best possible ways to meet this new development and to improve higher education throughout our country.

If mass education is one of the predominant factors in the social scene, certainly another is the rapid movement in the direction of specialty education. A listing provided by the Federal Government reports that there are in existence national agencies that accredit professional and technical schools or departments in thirty-two specialized areas of study. They range all the way from anesthesia, architecture and Bible to theology, veterinary medicine and X-ray technology. And within these general categories there are sometimes specialized specialties. Furthermore, this listing does not account for the many agencies that exist regionally and within the states.

Liberal Arts

Many have decried this development in higher education. They believe that higher education should stay as close to the traditional liberal arts offerings as possible—that general education is the real, legitimate concern of higher education. There are others who look upon this development with real enthusiasm. However, even among these there are many who insist that general education remains basic even to specialty education.

In an article in *United Church Herald* almost a year ago, Prof. Harold K. Schilling, dean of the Graduate School of Pennsylvania State University, expressed it in this manner: "Higher education is devoted to the higher learning. Its curriculum, according to contemporary ideals, is expected to help the student to attain knowledge, understanding, skills and attitudes conducive, first, to his maturation and balanced growth as a person and, second, to his professional competence as a scholar and practitioner in a particular field. The former is the goal of general education, while the latter is the objective

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Mr. Helmich, an E and R minister, is director of campus Christian life for the E and R Board of Christian Education and Publication. Photos by courtesy of Beloit College News Service and the *Chicago Sun Times*.

Students at Beloit College (CC) study a lab problem (top). Practice teaching occupies Heidelberg (E and R) co-ed (center). Elmhurst College (E and R) group has informal talk (bottom).

of specialty education." From the very beginning of higher education in the Western world, the church has been deeply involved. The earliest European universities were founded by the church. In America the oldest colleges and universities were brought into being by churchmen. The concern for truth, knowledge, understanding and wisdom has an inherent interest for those who find themselves drawn into the consideration of life's ultimate questions and concerns as they are confronted in faith. For the church to be concerned about higher education is not a new development, and as shown in the early years this concern was that the church's role be vital and central in the educational process, not something outside it.

It is unfortunate that in our day many churchmen, and too many ministers among them, seem to feel that the church's effectiveness in higher education can be measured primarily by the number of participants in recognized "religious activities" such as corporate worship, Sunday evening supper clubs, fellowship recreation periods and the like.

Surely if the Christian faith is relevant to life where it is really lived, these "religious activities" do not provide any sound measure of the vitality or effectiveness of the proper witness and service of Christians within the communities of learning. In my visits to campuses it is not unusual to find students and even some faculty members who bear the name of Christ content to allow their "religious activities" to keep them from their central tasks as students and scholars.

If there is one certainty challenging the community of Christians in higher education in our day it is that they must turn their faces, their minds and their spirits to the legitimate life and discipline of higher education itself. If it is true that Christians are given a vocation by God—a calling to offer their lives in his service—then certainly for those who are placed in communities of learning, the primary task is to be the most competent students and scholars possible. This they must be even if it means that the recognized "religious activities" falter because students divert more of their time and energy to their vocational obligations.

Good Churchmanship

I know that I am joined by many of my colleagues in the campus ministry who are eager to impress upon the churches that the task of campus ministry—and of the Christian community within colleges and universities — is, first, to assist persons to be active and responsible Christians within their roles as students and scholars. Certainly, this is good churchmanship.

Paul's appeal to the Roman Christians is applicable here: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

For many years there has existed a world-wide movement among students and faculty called the World's Student Christian Federation. The federation calls all of its members to their particular responsibility to "love the Lord . . . with their minds."

The main theme of this article presents a particular point of view regarding the role of the churches in higher education. This will be more completely discussed in an article to appear in a later issue of *United Church Herald.*

This article cannot be concluded, however, without calling the attention of all congregations to their responsibilities for their own young people, and for their parents, as they become engaged in these "best years of their lives." The national offices for campus ministry seek to assist congregations in this aspect of their ministry through guidance and materials provided for home church "secretaries for students."

Our congregations need to help young people face up to the tremendous

Continued on next page

FIRST SUNDAY IN OCTOBER

SUNDAY, OCTOBER 4, will be a most significant day in almost all Protestant and Orthodox churches around the world. It is World-Wide Communion Sunday.

Christians on almost every continent and island in the seas will on this day have fellowship around the common table. By their presence at the Lord's table devoted Christians will bear a united witness to the unity they have in Christ, to their faith in him as Lord and Savior, and to their loyalty to the church.

On this day, the Lord's table circles the globe. Gathered around it are people of many races, many nations, many denominations—all belonging to Christ.

The table will be spread with the emblems of the bread and the fruit of the vine in stately cathedrals and humble meetinghouses. The service will be observed on battleships, in military establishments and hospitals. Ministers will take communion to shut-ins and the aged in homes and hospitals during the day.

Christ is the central figure on this day. He will be present and it is in and through him that Christians have this fellowship without frontiers.

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opportunity that is theirs if they become a college or university student. In many countries such an opportunity would be as unusual as being named a Rhodes Scholar in our own land.

These years can never be assessed merely as "another four years." They are years for which those who bear the name of Christ are accountable to God. They are years filled with the promise of a vocation, a calling, to consider the mysteries of creation, history and destiny, which are in the hands of God himself. They are years also of preparation for particular tasks and responsibilities through which, by the mercy of God, his will and reconciliation may be fulfilled through all peoples.

Parents and congregations need to know that if their young adults take seriously their vocation to conscientious study, they will ask many questions that will shake the foundations of much of what they heretofore held to be firmly decided. It must be so, for it is through such personal struggle for meaning and understanding that the truth grasps us more firmly.

College and university years are times when young adults need less coddling and more understanding and support. They are years when parental and home community ties often become strained and even broken. It is one of the mysteries of God's providence that, more often than we realize, these stresses work for good.

The United Church of Christ supports a campus Christian movement called the United Student Fellowship. This fellowship has local organizations of students and faculty on more than 200 American campuses. The United Student Fellowship is presently negotiating a national union with the student Christian movements of the International Convention of Christian Churches (Disciples of Christ), the Evangelical United Brethren Church and the United Presbyterian Church in the U.S.A.

The United Student Fellowship exists primarily to assist persons to become active and responsible churchmen during their years as students and scholars. It depends upon the membership and participation of the students themselves. Campus ministers provided by the United Church of Christ are available to counsel with these young adults and to work with them.

Students in colleges and universities are never alone in their studies and campus life. Almighty God is with them, wherever they may be, whether they realize it or not. Neither the church nor the campus Christian fellowship takes God to the campuses; he is already there.

The United Student Fellowship seeks to unite students in campus Christian fellowships in this country through the National Student Christian Federation, and in more than seventy countries throughout the world through the World's Student Christian Federation. Christian students are offered an opportunity to be "working" members of a world-wide fellowship of Christians who seek to make their college/university living a service to Almighty God who is the Lord of all creation, of all history and of all destiny. As they study the wonders and truths of this world, they may become co-workers with God, seeking to know in order that his will may be fulfilled for all people.

1960 Puerto Rican Tour

A tour of Puerto Rico churches, schools, urban and rural institutions, industrial, social and political institutions will begin January 5 from New York and return January 15, 1960, under the direction of the Board of Home Missions. Total cost, including side trip to Virgin Islands, is $250. Write to Dr. Walter C. Giersbach, tour director, 287 Fourth Avenue, New York 10, N. Y.

A CHRISTIAN AT HEART

"PEOPLE ought to be less concerned about what they ought to do and more concerned about what they ought to be," wrote Meister Eckhart, the fourteenth-century mystic. Accustomed as we are to be up and doing, this may seem strange counsel, almost heretical, in fact. Church-going people know all too well that we ought not "to grow weary in welldoing." Upright conduct and willingness to serve have become the yardsticks by which the Christian life is measured.

There is good scriptural authority for this emphasis on doing. Pure religion, as defined by St. James, is "to visit orphans and widows in their affliction, and to keep oneself unstained from the world." St. John wrote in a similar vein when he ridiculed those who claim to love God whom they have not seen when they do not love their fellow men in need.

This emphasis on doing is valid and necessary. Christian living is more than a matter of entertaining pious feelings. However, the emphasis on action should not make us overlook another dimension of the Christian life that centers around being. Being really comes first. It certainly can be said that Jesus gave it priority.

False Prophets

To be sure, he spoke of "fruits" as the standard by which to distinguish false prophets from true. But notice, it is the "sound tree [that] bears good fruit." Grapes are not gathered from thorns, nor figs from thistles. Similarly, what a man is determines what he does.

To say this is not to suggest that an inherently good man will be faultlessly upright in speech and conduct at all times or consistently unselfish in all his relationships. Neither should we assume that a so-called "bad" man is incapable of doing a noble deed now and then. Even thieves are not completely without honor, at least among themselves. Underworld characters have been extolled for their generosity toward the underprivileged. But a few good deeds do not make a good life.

A well-known Negro spiritual seems to me to put the emphasis where it belongs. "Lord, I want to be a Christian in my heart" is the simple prayer. "A little too simple," we are apt to say. And perhaps a bit on the sentimental side, too. But is it as simple as it sounds? Actually, we may find it more difficult to be a Christian in the inner recesses of the heart than in our conduct. Keeping the Commandments, for instance, presents no great problems for most of us, at least not so far as the letter of the law is concerned. Most of us were brought up to obey the laws of God and man and we do so almost instinctively. Moreover, we find ourselves reinforced at this point by the pressures of society. Public opinion is on the side of decency and respectability.

But the moment we leave the arena of public conduct and enter the inner realm of motivation, our problem becomes more difficult. External supports fall away. To bring vagrant impulses, selfish ambitions or inordinate pride under control is a solitary affair. We get no help from the outside. Bitterness, lust, avarice—the underground roots of murder, adultery and thievery—are not easily brought to heel.

Various phenomena remind us that all is not well in the city of man-soul. Inner defeats come to light partly in the varied forms of moral delinquency. Ultimately, most overt transgressions can be traced to deep-seated, uncontrolled desires. But this is only a fraction of the evidence. More ominous are the unresolved conflicts and the troublesome tensions that make it so difficult for people to live with themselves.

One suspects that in many instances the moral reserves are not commensurate with the stress and tempo of modern living. In our eagerness to do so many good things—commendable as that is—we may be neglecting "the good portion" that Jesus in his conversation with Martha considered to be "needful."

Perhaps we would have fewer personal and social problems if we gave more thought and time to the "good portion" of developing the spiritual resources of life. I am not suggesting this as a cure-all for the ills of our day. There is none. The issues of life are too complex to assume that a little more prayer and Bible study will correct everything that is amiss. All that I am suggesting is that first things come first.

Spiritual Integrity

In his book *On Beginning From Within,* Douglas Steere, the Quaker philosopher, devotes a chapter to describing the role of the saint in society. A saint, in his terminology, "is a Christian individual in full degree"—one whose motives are as pure as his conduct is exemplary. Of the Christian saint he says, he "is not in the first instance concerned with society and society's redemption. He is not a device for reaching and improving society as such. Yet he does precisely that." One could add that he cannot help doing this, for by his saintliness he acts as leaven in a lump of dough. He does something to his environment because he is a certain kind of person.

A little more saintliness on the part of every professing Christian in all his relationships might achieve more in the way of purifying the moral climate of our time than all the crusades and reform movements put together. We may be placing too much confidence in programs of action and not enough confidence in the redemptive power of moral and spiritual integrity. At any rate, it is worth trying. Doing is the fruit of being or, as we have said above, what a man is determines what he does.

FREDERICK W. SCHROEDER

Dr. Schroeder is president of Eden Theological Seminary (E and R), Webster Groves, Mo.

The newest member of the Richard Samuelson family—Lori from Hong Kong—is greeted by the Samuelsons and Church World Service representative (right).

JULIA R. PIGGIN

This family has done something about WORLD REFUGEE YEAR

When World Refugee Year was announced in June *(See editorial,* United Church Herald, *July 2, 1959)*, the bright-eyed 4-year-old girl in the crowded Hong Kong orphanage was called Ling Kuen. No one knew her parents—she had been found in a city street, abandoned, as hundreds of children are abandoned in Hong Kong by Chinese refugees too poor or too weak from hunger or illness to care for them any longer.

Personal Concern

But World Refugee Year was more than a phrase in the headlines to at least one family in America—it was a matter for personal concern and action. Because of that fact the little orphan girl now has a new name—Lori Samuelson. She also has an American home, a loving father and mother, and four tow-headed brothers. Hunger, fear and loneliness are rapidly fading memories.

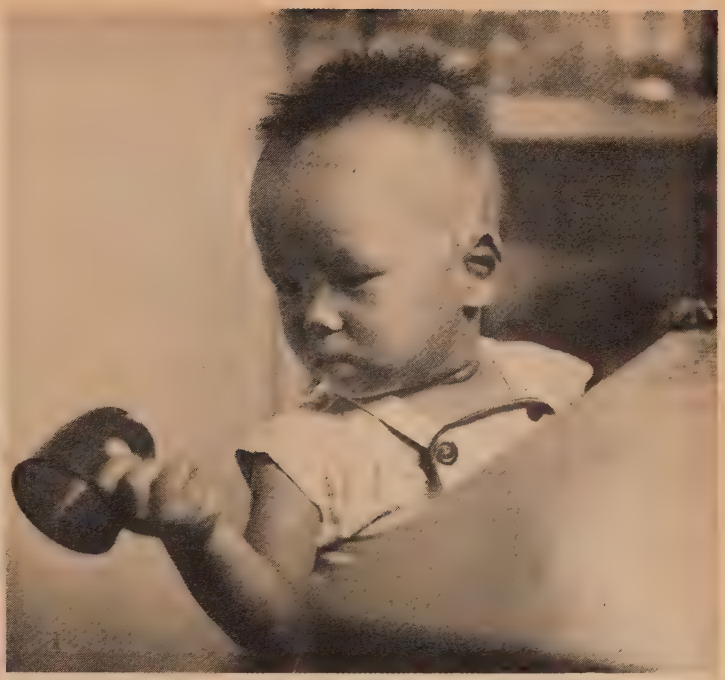
For Richard and Polly Samuelson, adopting a homeless child from the Far East was a cherished dream. It had never been far from their minds as they established their home in Brockton, Mass., where Mr. Samuelson is city superintendent of public property. There they had formed firm ties with South Congregational Church and started their family. As each of their sons—Richard, now 11, Mark, 10, and Stephen, 5—grew old enough they shared their parents' desire for a refugee sister. Brett, the Samuelsons' fourth son, was only six months old when Polly wrote:

"We are settled now and feel capable of taking on this new trust. We have been blessed with four boys—the time has come for a girl and we, as a family, have chosen to adopt a little girl to love and to care for."

Polly had been reading about Hong Kong, the desperately overcrowded city whose population has been swelled by almost a million refugees from communism on the Chinese mainland. She learned that thousands were living in huts or caves, sleeping in the streets or on rooftops, unable to find work, victims of disease, starvation and despair. Orphanages were and still are overflowing with orphaned or destitute children.

Church World Service, the overseas relief agency of thirty-five American Protestant denominations (with which the E and R Commission on World Service and the CC Service Committee cooperate), had given a special grant to step up placement of refugee children in American homes during World Refugee Year. One of these, it was decided, would be the Samuelsons' daughter.

First, Boston Children's Service Association was asked to do a home study of the Samuelsons to see if they would be good parents for a child from a background so different from their own. The association recommended Richard and Polly highly. When the study was re-



The little Hong Kong boy's empty cup (above) is a symbolic as well as literal reminder of the desperate hunger among the world's refugees.

Members of the United Church, through their agencies, the E and R Commission on World Service and CC Service Committee, can help provide necessary food and clothing during World Refugee Year.

By Presidential proclamation and in accordance with a United Nations resolution, the period from July 1, 1959 to June 30, 1960 is World Refugee Year. The purposes of the year are:

1. To focus concern on the continuing desperate condition of refugees and to encourage additional contributions on their behalf from governments, voluntary agencies and the public;

2. To provide greater opportunities for their voluntary repatriation, resettlement or integration in accordance with the wishes of the refugees themselves.

ceived, workers in Hong Kong began to look for a child who would "match" them.

She was there—precisely right for the Samuelsons—intelligent, cheerful, affectionate, outgoing — and hungry for a home. "Once," a worker wrote, "when I was preparing another child in her group for adoption, she came up to me, hugged my legs tightly and asked in the Cantonese language, 'Elder Sister, can you find a papa and mama for me?' How can such a plea be ignored?"

Through letters and pictures Mr. and Mrs. Samuelson and their sons were introduced to Lori — and accepted her eagerly. Church World Service and cooperating agencies then set the machinery in motion that would bring her to America from Hong Kong, under Public Law 85-316 that had just been extended to permit the entry of refugee children. Lori was given a thorough medical examination resulting in a clean bill of health and in July her passport and visa were issued. She was now only a long plane ride from home.

Five other Chinese orphans boarded the huge airliner with Lori—the first to come to the United States during World Refugee Year. Richard and Polly Samuelson, with their three oldest boys, drove to New York City from Brockton to meet Lori's plane at Idlewild Airport. It was a "Christmas-in-July" day for all of them—and especially for the little girl who flung herself into Mrs. Samuelson's arms as if she had always belonged there.

But flying the Pacific plus a continent is energy-consuming work, and Lori soon made it known—though she was the only Samuelson who spoke Chinese —that she was ready for her first meal in America. It was a meal in the best American luncheonette tradition.

Quick Transformation

Using the Samuelsons' recipe, it takes only about a month to transform an orphan from Hong Kong into a healthy little New Englander. Lori is prattling in English, digging enthusiastically in the sand at Cape Cod, charming the neighbors on Ettrick Street in Brockton. As soon as she has been in the United States the length of time required under Massachusetts law the Samuelsons will adopt Lori legally—but she is already an important part of them.

This family has done something significant about World Refugee Year—and it is turning out to be one of the richest years of their lives!

Miss Piggin is a member of the staff of Church World Service. Photos by courtesy of Religious News Service and Eastern Publishers Service.

A SOBER ANALYSIS

(Continued from page 14)

whether it is always bad. An inhibition is an internally imposed curb on action, the curb usually being the work of conscience or, sometimes, the emotion of fear or dread due to past experience.

Many inhibitions resulting in shyness, cowardice and other unsocial reactions are definitely evil in their effect on human personality and need to be managed if not removed. Other inhibitions are usually called "social controls" and grow out of our environment, training and ideals. They constitute our standard of taste, judgment and values.

Alcohol's Effects

What does drinking do? It removes or releases inhibitions indiscriminately —good ones and bad ones alike. One and the same drink not only conquers shyness and promotes easy conversation; it numbs conscience and encourages easy morals. It results in an easement of all inhibitions, in the lowering of the threshold of conscience.

It is futile for anyone to argue that this is not a profoundly religious concern. Religion seeks to create inhibitions in human life by encouraging positive loyalty to high ideals. But the ability to say Yes to these ideals means the ability to say No to their opposites. When any habit or practice aims at the dulling of both the wit and wisdom, that habit or practice is viciously immoral and irreligious. If it is not a religious problem, then there are no religious problems.

Drinking, we are assured by the doctors, "impairs reason, will, self-control, judgment, physical skill and endurance." What, we may inquire, remains of a man when you remove these qualities? An animal—nothing more. What, concretely, is done by the habit that impairs these human faculties?

To begin with, it unfits a person for work—careful, exacting, discriminating work—whether physical or mental. A few glasses of "non-intoxicating" beer under the belt of a subway engineer in New York City a few years ago and the essential lightning-like reaction to signals was blurred and one of the worst wrecks in the history of New York subways resulted.

It has been demonstrated by actual tests that a cocktail or two before driving a car makes it necessary for the driver to have a few more feet in which to stop the machine. The man who takes that drink may say it is his own business. It's mine as well!

If what the doctors tell us about the effects of drinking is true, it unfits a person for intelligent, sensitive companionship. Wit and humor, under its tutelage, become as a rule a collection of off-color jokes and a deliberate profaning of sacred things. A person may mix more easily with a crowd after a few drinks, but that is far from saying that he mixes more creatively. He just mixes. When a person's reason and self-control are impaired, his capacity for companionship is seriously challenged.

The doctors tell us that drink is used primarily for its psychological effect as a means of escape from unpleasant reality. Who will underestimate the seriousness of this indictment? Just how successfully the drink habit accomplishes this is recorded in an address made a few years ago by Dr. A. C. Ivy while he was professor of physiology and pharmacology at Northwestern University School of Medicine.

Unpleasant Realities

Speaking on the theme "Why people drink," he said: "Alcohol gives temporary relief from worry, abolishes mental tension, disguises difficulties, relieves a feeling of inferiority, makes a weak person feel strong, an ignorant person feel smart, a poor person feel rich, an oppressed person feel free, a bad person feel good, and makes one imagine himself a good driver who may be potentially a motorcar murderer."

It is the contention of great religion that to evade unpleasant realities is the height of bad religion and actually amounts to ethical atheism. It is an axiom of ethical religion that one must struggle to free himself from hypocrisy in dealing with the facts of sin and evil. A problem evaded is a problem magnified.

The Christian faith (for all the church's many sins against it) is interested in truth—not in lies or in deception—as it seeks to face the evils in human life. It therefore refuses to accept as an ally in its effort to free men from fear and deceit that which is a deliberate dodge around them. Religion moves through truth and confidence in truth rather than through the encouragement of a habit that begins by weakening and finally paralyzing all regard for truth, honor, integrity and common decency.

For all these reasons, the Christian church as a social institution, committed to the achievement of the abundant life for all men, includes in her legitimate concern for all serious human problems the problem of drinking.

We have a right to be concerned about the sick—and drinking is related to mental, physical and social disease. We have a right to be concerned about the poor—and drinking is intimately related to much of the poverty in the land.

Legitimate Concern

We have a right to be concerned about broken homes—and drinking is a prolific cause of domestic unhappiness and catastrophe. We have a right to be concerned with any business that systematically educates our children for vice —and the liquor business does just that! Therefore, we say to those who might wish us to keep silent on matters such as these: Drinking seen through the eyes of what it does to men is a religious problem of major magnitude; we therefore call upon our people, individually and collectively, to face it as a major personal and social problem.

Christian people ought to pay renewed attention to the dangerous practice of drinking—yes, even occasional drinking. We ought to see that there is a kind of ladder of degradation involved in what we sometimes brightly call "social drinking." The first step is occasional drinking, the second is habitual drinking and the last is the inability to control one's self—or acute alcoholism.

Naturally enough, not all occasional drinkers become habitual drinkers, nor do all habitual drinkers become drunkards. But it is a matter of hard fact that all drunkards begin as occasional drinkers, then become habitual drinkers before finally losing control of their lives.

I am saying, furthermore, that we must be willing to face this fact in full seriousness if we are going to do anything constructive about it. I am persuaded that it is the church's duty to call to the attention of her people the moral and religious significance of this problem. To the extent that we are able to do this, we may be able to make some kind of creative beginning.

Mildred C. Widber leads training laboratory.

Elmhurst conference explores pre-school church-school program

MARY P. HARRINGTON

NINETY-TWO conference and synod leaders from over the nation participated this summer in a pilot experiment for the consideration of a unique problem: "What does it mean to a 3-year-old to be a Christian?"

For the first time, United Church leaders of pre-school church-school work attacked the question through a National Pre-School Training Laboratory. The meeting at Elmhurst College in Illinois was sponsored by the Board of Christian Education and Publication of the E and R Church and the Division of Christian Education of the CC Board of Home Missions.

Christian Foundations

Decrying the "baby-sitter" Sunday morning nursery to relieve Mother and Dad of small children while they're in church, as well as the nursery that teaches the small child about God's love in words but not in deeds, the laboratory based its work on the principle that in pre-school years a child begins to build the foundations for a lifetime of Christian faith.

A discussion guide, introduced at Elmhurst to the ninety-two leaders from thirty-four states, directs them and the conference, synod and local leaders they will train in the use of a special packet, "Christian Foundations in Pre-School Years." The packet, in turn, provides background for a completely new type of nursery course to be published by the United Church Press in January 1960. The course uses as its basis three questions: "Who am I? Who are you? What is the world like?"

Through picture stories, poems, prayers, songs and games for the 3-year-old child and a series of "letters" to the teacher combining how-to-do-it techniques, theology and educational principles, the new course aims to help the small child "grow in the Christian fellowship through a teacher-child relationship of love, trust, understanding, acceptance and forgiveness."

Its author, Mrs. Phoebe M. Anderson of Chicago, holds an M.A. degree in religious education from Chicago Theological Seminary. She has directed a six-day-a-week nursery at Glenview, Ill., Community Church and is the mother of three young children. Her husband, the Rev. Dr. Philip A. Anderson, also a leader of the Elmhurst Laboratory, is dean of students at Chicago Seminary.

The ninety-two "leaders of leaders" armed with their packets and a week's experience will now initiate, with other state and local leaders, "far-reaching pre-school leadership education programs." These will include small study and discussion groups of parents and teachers in local churches in the ensuing months and will continue into 1960.

In Ohio, for example, there will be "A Day at School for Pre-School Teachers" in eleven areas of the state, each consisting of a morning demonstration and afternoon visitation by a three-person team of United Church experts. Washington State will feature laboratory schools limited to thirty key leaders in October and January. "How to teach" conferences for nursery workers in Iowa, area training conferences and study groups in Connecticut and numerous presentations to association, conference and synod gatherings of various types this year are being planned both cooperatively and separately by the groups as the laboratory message spreads more and more widely.

A parents' night—for parents of pre-schoolers of the area surrounding Elmhurst—climaxed discussions on the necessity for close cooperation between the church school and parents, as the leaders joined in work groups with parents to discuss ways of developing Christian foundations in the home.

Since all teachers are looked upon first as Christian persons, then as teachers, the laboratory week included a course each morning on mature growth in the Christian faith, presented by the Rev. George S. Siudy, minister of Edgebrook Community Church, Chicago.

Mutual Respect

Mildred C. Widber, also of Chicago and secretary of leadership education, CC Division of Christian Education, was in charge of arrangements for the laboratory, which was the result of a long-maturing dream of the joint Christian education agencies. She summarized the laboratory results at the final session in these words: "It is clear that more than mere plans have come from our week together. This is the gospel of Christ. Evaluations (handed in by each conference and synodical group) clearly show that the gospel must become a part of us before we can convey it to others. It's not enough to know about children; it is our faith and respect for each other as persons that help us in our teaching."

Staff members on the planning committee included Patricia Risdon of Boston, secretary for children's work, CC Division of Christian Education; the Rev. Allen E. Kroehler, Philadelphia, director of children's work, Irene Balliet, coordinator of field work, and Loren Walters, director of leadership education, all of the E and R Board of Christian Education and Publication. Assisting were the Rev. H. F. Boardman and the Rev. Johanna W. Stroetker.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by courtesy of the author.

NEWS

WITHIN THE UNITE

CHILDREN'S HOME DEDICATES NEW COTTAGES

DEDICATION services for two new boys' cottages were held at Bethany Children's Home, Womelsdorf, Pa., on Sunday afternoon, July 26. The principal speaker was the Rev. Dr. Paul T. Slinghoff, president of Reading Synod. Over 600 friends of Bethany were present for the service.

One cottage, known as the John B. Knorr Cottage, was built with funds given to Bethany in the will of John B. Knorr of Reading, who was a member of St. John's (Hain's) Church in Wernersville, the Rev. Ralph E. Starr, pastor. The other cottage is the Dr. William and Anna Bertha Eck Memorial Cottage, built with funds willed to Bethany by Dr. William Eck of Pottstown, Pa., who was a member of Trinity Church, Pottstown, the Rev. Dr. John B. Frantz, pastor. The buildings were constructed at a cost of $240,000.

Built of brick in contemporary style, each cottage will house twenty boys and their houseparents. The first floor includes kitchen, dining room, living room, TV room, hobby room, recreation room, sewing room and shower facilities for the boys. On the second floor there are ten double bedrooms and an apartment for houseparents.

Pictured here in front of the Knorr Cottage are Warren Zettlemoyer and Robert Chattin receiving the keys to their new home from the Rev. Garnet O. Adams, Bethany's superintendent, while the Rev. Dr. Edward O. Butkofsky, president of the board of managers, looks on.

COLLEGE YOUNG PEOPLE EVALUATE CHURCH PROGRAM

THE home church must work diligently in religious education in order to prepare young people entering college to meet the many conflicts in faith that await them at school."

"Some ways of Christian witness on a campus are high scholastic achievement, campus service activities and speaking out with courage on important current issues."

The speakers were two of the twenty young people of college age whom the CC United Church of West Norwalk, Conn., asked to discuss the "challenge of the campus." The occasion was a special Sunday morning service dedicated to its college-age young people and presided over by them. The event was part of a coordinated program in support of the Christian Higher Education Fund sponsored jointly by the Connecticut Conference and the Board of Home Missions of the Congregational Christian churches.

When the congregation first invited its young people of college age to take responsibility for preparing and presenting the program at a Sunday service, they were interested immediately and began a series of discussions among themselves on the place of the church on the campus.

Several meetings of the group were held informally at the home of the minister, the Rev. Stephen R. Chamberlain, and at the homes of the young people themselves *(see photograph)*. Eight members of the group were asked to take part in the service. The sermon, as it was finally worked out, had two parts. "The campus—battleground of faiths" was discussed by Frank Barrett Jr., a student at Virginia Polytechnic Institute, and "The church—seedbed of religion" was discussed by Dorothy Jean Deming, sophomore at the University of Connecticut, and by Brace Bateman, a senior at the University of Florida.

LOUISIANA LAYMEN HOLD SUCCESSFUL RETREAT

More than fifty laymen from the Plymouth Conference of Congregational Christian Churches in Louisiana and Texas met at Kamp Knighton near New Iberia, La., recently for a day of personal devotions, group worship, workshop and discussion periods, fellowship and recreation.

Retreats of this type are growing in popularity among the members of the E and R Churchmen's Brotherhood and the CC Laymen's Fellowship.

Principal speaker at the Plymouth Conference's retreat was Dr. Charles E. Morton, associate professor of religion and philosophy at Dillard University, New Orleans. Other speakers included the Rev. A. G. Washington, Lake Charles, moderator of Plymouth Conference; Elgin Hychew, New Orleans, president of the conference's Laymen's Fellowship; Samuel Graves, New Orleans, president of Central Church Laymen's Fellowship, New Orleans; Valmont Sparrow, Belle Place, La.; and the Rev. Milton L. Upton, minister of Beecher Memorial Church, New Orleans. Jesse Conway, president of Teche Church, was general chairman. Photo above shows some of those who participated in the retreat.

WEST NEW YORK SYNOD EMPLOYS DIRECTOR

The daughter of a Congregational Christian minister has become the first full-time director of Christian education for West New York Synod and probably the first full-time Christian education worker in any Evangelical and Reformed synod. She is Judith M. French, who was formally consecrated as a commissioned worker and installed in her new office during the annual meeting of West New York Synod.

A. K. Beisheim

Miss French came to her present position from Albuquerque, N. M., where she was director of Christian education at First Congregational Church. She holds a B.S. degree in art education from the Rhode Island School of Design and an M.A. degree in religious education from the Hartford School of Religious Education, which is a part of the Hartford Seminary Foundation.

Her professional experience includes that of a public-school art teacher in New York State and recreation director for children and youth, together with summer experience in rural and small-town vacation church schools. Since 1949 she has been employed as a local church director of Christian education. During this period she helped nearby churches that did not have directors by conducting demonstration classes and other leadership training projects. She has also served Congregational conferences in youth work and camping and is especially interested in dramatics, crafts, rhythmic choir, worship and music.

Miss French has established her office adjoining that of the president of West New York Synod, the Rev. Dr. Julius W. Kuck, at 1272 Delaware Avenue, Buffalo.

One of her first assignments was to explore ways of coordinating the synodical program of Christian education with that of the New York Conference of Congregational Christian Churches. Joint leadership training conferences and curriculum workshops have been scheduled, and other activities will be carried on jointly whenever such programs are practical and feasible.

Photo *(at left)* was taken during the installation service, held at St. Paul's Church, Erie, Pa., with the following participating, in addition to Miss French *(left to right):* Anthony Onisko, Erie, Pa.; the Rev. Ralph E. Weisser, Buffalo, chairman of the synod's committee on Christian education; President Julius W. Kuck; and the Rev. Harry A. Manon of Grace Parkridge Church in Buffalo.

Continued on next page

CHURCH GIVES SCHOLARSHIPS TO INDIANS

SIXTY-EIGHT Indian Americans from thirty tribes are enrolling in colleges this fall on scholarship grants from the Board of Home Missions of the Congregational Christian churches.

The grants, ranging from $200 to $1,000, are part of the educational aid to minority groups given annually by the board and probably represent the largest single scholarship program for Indians of any church agency in the country.

One aim of the project, according to the Rev. Galen R. Weaver, secretary for racial and cultural relations for the Division of Higher Education and the American Missionary Association, is to stimulate interest and aid by the Federal Government and other groups. Since 1954, he said, a number of Indian tribes have included scholarship funds within their own budgets.

The Congregational Christian plan was set up six years ago as a ten-year program. When it became apparent that Americans of Latin origin—including Puerto Rican Americans and Spanish-speaking Americans of the Southwest—were also in great need, they were added to the program.

"These people are the most isolated and least integrated of the cultural groups in the country," Mr. Weaver said. "Invariably, young people of these backgrounds need financial aid to go to college. Only if they can achieve the advantages of higher education can they hope to develop the leadership to cope with the multiple and complex problems of our alien culture."

This year, in addition to the Indians, fourteen Spanish Americans and two Eskimos are receiving scholarships. The grants, which average $450, are to supplement the students' resources. The recipients choose their own colleges.

The grants, Mr. Weaver said, are made on the basis of high scholastic records, character and need. Religious affiliation is not a criterion, he added. This year forty-five of the recipients are men and thirty-nine are women.

Speaking of the Indian students, Mr. Weaver said: "We do not require a promise that they will return to the tribal communities after graduation, because these communities offer so little employment. However, we do hope they will become spokesmen for their group." The photo shows Mrs. Delores Bronson Tidrick, Washington, D. C., of the Laguna-Pueblo Indian Tribe, who is one of the beneficiaries of the board program. Mrs. Tidrick was graduated from Colorado State College last June.

LIBERTY BELL REPLICA PRESENTED TO ALLENTOWN CHURCH

AN exact replica of the Liberty Bell has been presented to Zion Evangelical and Reformed Church of Allentown, Pa., to commemorate the place where the original bell was hidden away during the Revolutionary War. The photo shows part of the crowd assembled in front of the church during the presentation ceremonies, with the pastor, the Rev. Dr. Ernest F. Andrews, standing at the lectern to accept the replica on behalf of Zion Church and the City of Allentown.

The new bell, whose dimensions and tone are identical with those of the original Liberty Bell, is one of fifty-three cast in France in 1950 and given to the U. S. Government by a number of large U. S. manufacturing companies. It will be housed in a shrine that Zion Church is building under the church within the ancient foundation walls where the original bell was hidden 181 years ago. The design for the new shrine will incorporate the best features of the several winning entries in a design competition conducted by the Liberty Bell Shrine Committee of the church. The first award of $300 went to Theodore Litzenberger of Allentown, an architecture major at Pennsylvania State University.

The Liberty Bell was brought from Philadelphia to Allentown in September 1777 to escape the possibility of falling into the hands of British soldiers and of being converted into cannon balls. Transported to Allentown by wagon, the bell was hidden beneath the floor of old Zion Church and remained there until after the evacuation of Philadelphia by the British late in 1778. *(See* United Church Herald, *October 23, 1958.)*

The historic first bell of Zion Church may be seen in the accompanying photograph, hanging above the entrance to the present building. This bell was rung on July 8, 1776, to call together the citizens of Allentown to hear the reading of the Proclamation of the Independence of the colonies. It was used also to call the congregation to worship during the time when the Liberty Bell was in hiding under the floor of the church.

De Christopher

MINISTERS STUDY AT LANCASTER SEMINARY

An exciting new experiment—at least insofar as the Evangelical and Reformed Church is concerned—was concluded on July 17 when thirty-eight ministers completed their work at the first school of graduate study for ministers, held at Lancaster Theological Seminary, Lancaster, Pa. Sponsored jointly by the Tri-Faculty Conference, representing the three seminaries of the denomination, the denominational Commission on Church and Ministry and the Committee on Urban Strategy of the Board of National Missions, the school met for five weeks and offered academically approved courses at the graduate level in biblical studies, theology, pastoral counseling and sociology of the parish.

The staff of the 1959 school is shown in the front row of the accompanying photograph. The student body, composed of ministers on sabbatical leave from their various parishes, was made up of fourteen Eden Seminary graduates, thirteen Lancaster Seminary graduates, three Mission House Seminary graduates and one United Presbyterian minister.

Planned as a three-year experimental program, the summer school will hold its second session on the campus of Eden Seminary, Webster Groves, Mo., in 1960. The Rev. Nathanael M. Guptill, secretary of the CC General Council, and Dean Mervin M. Deems of Bangor Theological Seminary represent the Congregational Christian churches on the administrative committee for the summer school. Dr. Robert V. Moss Jr., president of Lancaster Seminary, is chairman.

MASSACHUSETTS CHURCH OBSERVES TERCENTENARY

The oldest church in western Massachusetts, with the exception of First Church in Springfield, has this year observed its tercentenary. It is First Congregational Church of Hadley. Those who organized "The Church of Christ in Hadley" three centuries ago also founded the town of Hadley.

Conscious of the church's rich heritage, the tercentenary committee planned days of observance to precede and, in part, to coincide with the anniversary celebrations of the town itself. Returning friends and former members now scattered throughout the nation visited their old home to join the present residents in the festivities.

The series of anniversary services began with a special communion service at which the Rev. Joseph J. Russell of Melrose, Mass., a direct descendant of Hadley's first minister, Parson John Russell Jr., gave the communion meditation and served the bread from an old pewter plate used by his illustrious ancestor. The Rev. Paul A. Crow Jr., First Church's present minister, preached the sermon. Memorial services were held later at the Old Hadley Cemetery and church-school children decorated the graves of former ministers who were buried there.

Other Hadley clergymen and three former ministers of First Church attended the anniversary banquet, at which ten fifty-year members and Oscar Johnson, deacon for thirty-seven years, were honored. A filmstrip was presented to show activities in the life of the church today.

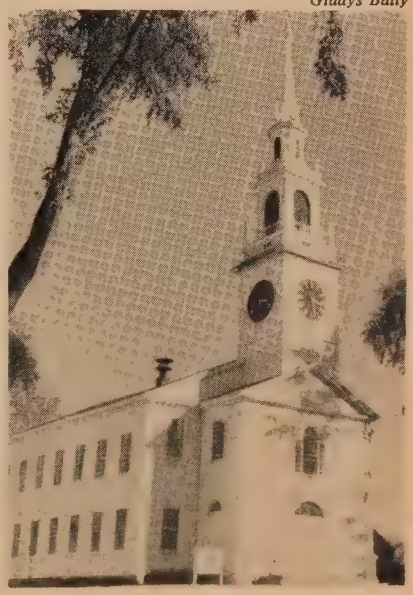
The First Church tercentenary committee had designated one Sunday as "Church heritage day" and the morning service was led by Dr. Albert J. Penner, president of the Massachusetts Congregational Christian Conference. He chose as his text: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. . . . Thou hast given me the heritage of those that fear thy name." (*Psalms* 16:6; 61:5)

Other speakers at the anniversary celebrations included the Rev. Dr. Rockwell Harmon Potter, minister emeritus of First Congregational Church, Hartford, Conn., a "parent" of the Hadley church; the Rev. Roderick MacLeod, a former minister, now of Portsmouth, R. I.; and the Rev. William G. Lorimer of North Amherst, Mass.

Five daughter churches—Hatfield, Sunderland, Amherst First, South Hadley and North Hadley—brought greetings. The church also received congratulatory messages from President Dwight D. Eisenhower and Governor Foster Furcolo.

The celebrations reached their climax when seventy persons, ranging in age from nine months to 79 years, participated in historical episodes from the life of the congregation, beginning with the signing of the covenant in 1659 and ending with a modern church service and a prayer for the future. *Fern F. Nutter*

Gladys Baily



NEWS of the WORLD

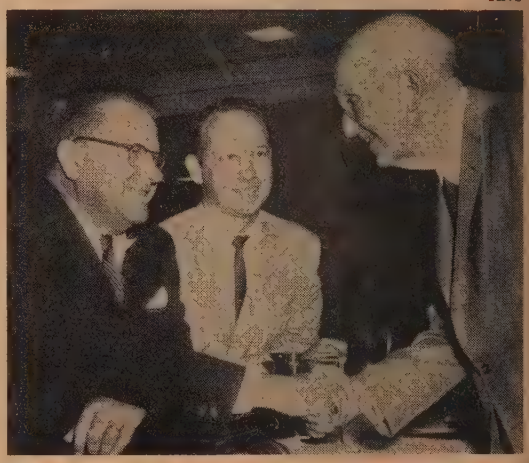
SUPPORT FOR FOREIGN AID BILL URGED

CHURCH representatives, appearing at the Senate Appropriations Committee hearings on the foreign aid bill, urged support for full Administration fiscal requests in the fields of economic and technical assistance.

The Rev. Dr. Henry C. Koch *(left)*, a member of the Department of International Affairs, National Council of Churches, and Edward F. Snyder *(center)*, legislative secretary of the Friends Committee on National Legislation, said that this country's economic aid program should, in fact, be larger. They are shown talking with Senator Carl Hayden (D.-Ariz.), chairman of the Senate Appropriations Committee.

Pointing out that the overseas relief programs of the churches have made them experienced in the foreign aid field, Dr. Koch, who is chairman of the Council for Christian Social Action (United Church of Christ) and pastor of Concordia E and R Church in Washington, D. C., enunciated four principles for making the government's aid programs as effective as possible. First, he said, the United States should expand rather than reduce its private and public aid programs "toward the full extent of our national capabilities." Second, larger sums of capital should be allocated for economic development. Third, provision should be made for long-term financing, programing and administering United States aid programs. Fourth, greater emphasis should be placed on regional cooperation organizations and the United Nations. Dr. Koch declared that foreign aid is a moral as well as a practical necessity.

RNS



WORLD COUNCIL CENTRAL COMMITTEE MEETS IN GREECE

RNS

LEADING churchmen of the world's Protestant, Anglican and Orthodox traditions met from August 19 to 27 on the Island of Rhodes, Greece, to review progress on their cooperative work and to plan future programs. The 1959 meeting of the policy-making ninety-member Central Committee of the World Council of Churches was the first committee meeting held in a country in which the Eastern Orthodox Church is the predominant religious body.

The Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, is chairman of the Central Committee. He is shown on the dais *(center)* with Dr. Ernest A. Payne of London, vice-chairman of the Central Committee *(left)*, and Dutch-born Dr. W. A. Visser 't Hooft, the World Council's general secretary. Among the twenty-one Americans on the committee are Co-President James E. Wagner of the United Church of Christ and Dean Liston Pope of Yale University Divinity School, both of whom attended the meeting.

Among the many items of business to come before the committee were detailed plans for the Third Assembly of the World Council, to be held in 1961 in New Delhi, India, instead of in Ceylon, as originally planned. Archbishop Iakovos was named the sixth co-president.

UNITED CHURCH YOUTH SUPPORT U.C.Y.M.

TWENTY representatives of the United Church of Christ *(see photo)* were among some 160 delegates to the twenty-fifth anniversary meeting of the United Christian Youth Movement's General Council held at Lake Geneva, Wis. at the end of August. One of them, Bonnie Hubler of Brookline, Mass. *(top row, second from right)*, is the newly elected U.C.Y.M. secretary. Bonnie is president of the Massachusetts U.C.Y.M. Reginald Wagner of Mt. Holly Springs, Pa. *(top row, fourth from right)* was elected chairman of the Commission on Christian Citizenship.

U.C.Y.M. is the official cooperative agency for the youth programs of thirty Protestant and Orthodox denominations, including the CC Pilgrim Fellowship and the E and R Youth Fellowship. The movement has grown steadily since its inception in 1934 when representatives of ten denominations met at Lake Geneva and formalized their joint efforts in youth work as the youth agency of the Federal (National) Council of Churches.

Dr. William G. Cole *(front row, second from left)*, dean of freshmen at Williams College, Williamstown, Mass., gave a series of addresses on "The gospel and youth culture—an approach to the practice of responsible freedom." In his critical analysis of contemporary American culture, Dr. Cole labeled this present era "the age of meaninglessness." "Man cannot live without some sense of purpose or direction," he declared. "This is the significance of the assertion that man is a religious creature."

Hackett

Heading a group of five representatives from the Union of Latin American Evangelical Youth was the Rev. Ariel Zambrano *(top row, third from left)*, superintendent of the Mexican Congregational churches.

CHURCHES OBSERVE WORLD-WIDE COMMUNION SUNDAY

THE churches of the United States are again observing World-Wide Communion Sunday, October 4, *(see page 18)* by gathering contributions for the support of the Share Our Surplus program sponsored by Church World Service.

Nearly 20 million hungry people overseas—many of them homeless refugees, widows and children—are being helped each year by this program, which distributes free United States Government surplus foods to victims of floods, famine, war and other forms of dislocation. Every dollar contributed to the S.O.S. program through Church World Service provides over 400 pounds of food.

In 1958 a total of 340,682,127 pounds, valued at $27,983,905, was sent overseas by the churches through C.W.S. for free distribution to hungry people. Transportation costs were paid in most cases by the United States Government or by the countries concerned. The total cost to the churches was $762,865.

The S.O.S. program is a major effort in the ministries to the homeless emphasized by World Refugee Year. The illustration is from a drawing by Käthe Kollwitz, which was reproduced on the cover of *United Church Herald* for February 26, 1959.

BOOKS

A THEOLOGY OF THE LAITY

By Hendrik Kraemer *(Westminster Press, $3.00)*

THIS latest book by Hendrik Kraemer has an intriguing title, which one is immediately tempted to change to read "for" the laity. But that is wrong. Dr. Kraemer is not interpreting here the theology necessary for non-ministerial members of the church. Rather he is setting forth "a theological foundation and motivation of the specific place and calling of the lay membership of the churches," which he feels must undergird all the outbursts of lay activity and lay training both inside and outside the church.

The book covers the biblical basis for this point of view, the historical changes in the church as an institution needing special leadership and offices, the fact that in all church history lay men and women have played important but often unrecognized roles, and finally the emergence of a rethinking of the nature of the church with the growing conception of the whole church —clergy and laity having different gifts and ways of witnessing, yet being equally important in its ministry and mission.

Dr. Kraemer is a layman, brilliant and highly skilled as a church historian, linguist, believer and supporter of church missions, the first director of the ecumenical institute at Bossey, Switzerland, and recently Fosdick Visiting Professor at Union Theological Seminary in New York City. He knows and loves and believes in the whole church—in its total witness. He feels we have all forgotten that the first church members were all called to "ministry" and to "mission." This is his theology of the laity.

He does not underestimate the importance of the clergy, nor of their training for their positions in our Protestant churches, but he feels we have gradually made them so authoritative and important as administrators that the "status" of lay men and women became fixed in the minds of both clergy and laity as less important and more submissive to orders from the church. Even the "priesthood of all believers," the rallying cry of the Reformation, has become more theory than fact.

In the great ecumenical conferences leading to formation of the World Council of Churches in 1948, and now in its Departments of the Laity and the Cooperation of Men and Women in Church and Society, lay members of our churches have again begun slowly to be seen in their right roles, theologically speaking. This role means more than mere membership in men's or women's organizations (important as those may be if they are integral parts of the church's witness). It envisions men and women as church members specifically called to renewal of the church today.

New attempts are currently being made in various parts of Christendom to discover what it means to be "the people of God." Such efforts are taking place in the evangelical academies of Germany, in the *Kirchentag* movement, in a Dutch center for study and inspiration called *"Kirk en Wereld,"* at the ecumenical institute at Bossey, in lay movements in Protestant churches and councils of churches.

For the laity to assume their true role in the church they must be trained, Dr. Kraemer believes, not just to help the clergy but to find how, by utilizing their own gifts, energies and vocations, they can be the church both in and for the world. This new attitude and reappraisal of the whole church won't be easy, Dr. Kraemer acknowledges, for the church as an institution is most difficult to change. But it is imperative. Thinking of the laity in secondary roles is "to treat systematically church members as immature, and this keeps them immature." What a challenge this is to adult education and leadership training in our churches, and what an opportunity for lay organizations to re-think their roles.

Small groups reading and studying this book and discussing the meaning of the church might stir such an awakening of the laity in our churches that stewardship and *Our Christian World Mission* and a will toward unity and evangelism and social concern would have a rebirth, for the laity would know their theological reason for being the church and would see all our present lay activity and program in a new light.

Myrna (Mrs. Fred S.) Buschmeyer
Chairman of leadership education,
United Church Women.

TO ALL NATIONS

By Dorothy Heiderstadt *(Thomas Nelson and Sons, $2.95)*

THE young and adventurous in spirit will read *To All Nations* with avid interest and much profit. The author, a Kansas City librarian and worker with young people, has succeeded to a remarkable degree in re-creating such heroes as John Wycliffe, Martin Luther, William Tyndale, Miles Coverdale, John Eliot, Hans Egede, William Carey, Robert Morrison, Adoniram Judson, Robert Moffat.

One can only hope that what Miss Heiderstadt has done for these great Bible translators and missionary heroes of earlier generations she will also undertake to do for twentieth-century heroes of the church.

Theophil H. Twente
Associate secretary,
E and R Board of International Missions.

THE EXISTENTIALIST POSTURE, A Christian Look at Its Meaning, Impact, Values, Dangers

By Roger L. Shinn *(Association Press, paperback, 50 cents)*

WHAT is it? Who named it? Roger Shinn writes of "existentialism": "Clearly no definition in a sentence or two can place accurately anything so fertile, so diverse, so intense." Instead of defining the word, he continues, "I shall try to describe some of the major themes of the movement and to tell something of its story."

Dr. Shinn pays tribute to objectivity as a boon to scientific and philosophical thinking but asserts that objectivity sometimes prevents understanding. Existentialism is personal—the person's reaction as a person to experience. The basic questions are: "Who am I?" "What does it mean for me to exist as an individual?" The objective posture and the existential posture both point to the truth, but it is extremely difficult to relate them.

The existentialist posture is as old as Socrates and the Old Testament. The Bible is extremely existential in that it does not argue about God, it relates experience with him. The existential protest of the Reformation was expressed by Martin Luther: "By living, by dying, by being damned one becomes a theologian, not by understanding, reading and speculating."

One chapter deals with Soren Kierkegaard, the disturbing Dane. Dr. Shinn emphasizes Kierkegaard's religious leap of faith as the answer to "radical" despair toward which our lives lead. Although existentialists split apart in all directions, there is a deep cleft between those who take the leap of faith, "whose lives are a passionate cry for God," and those who do not—"the clamorous atheists."

For me, a stimulating aspect of the book was the insight into the thinking of men like Jean Paul Sartre, Nicholas Berdyaev, Paul Tillich and Martin Buber.

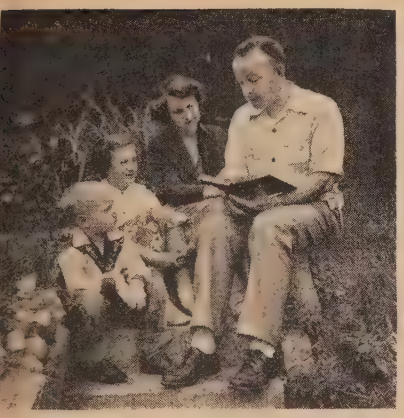
With all of his excitement over existentialism, Dr. Shinn advises no one to go out and become an existentialist. He concludes: "Kierkegaard, the pioneer, never aimed to be an existentialist. He just tried to be an honest man. And that is a good idea for anyone. . . ." Let me express my appreciation of paperback books such as this. Pocket-size, inexpensive editions are indeed a boon to traveling men!

J. Kenneth Kohler
Executive secretary,
E and R Churchmen's Brotherhood.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1714 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

Christian Family Traditions

JEAN AND RICHARD C. PETERS



IN A household populated by three growing, active youngsters, you often "run short" of certain things. But never is there a shortage of questions!

Children of all ages—ours are 15, 10 and 5—want answers. Their questions fall into two categories—the kind that seek information only and the kind that are really an unintended challenge of parental authority and discipline.

It is the rare and fortunate parent who has all the answers. We've found you're pretty lucky if you can have 75 per cent of them at your fingertips.

One of the favorite groupings of questions would come under the "Why don't we do that?" heading. If you're a parent, you'll quickly recognize this type of interrogation.

For instance, you and your children are sitting on the front porch on a quiet Sunday afternoon when a neighboring family spins by in its station wagon, youngsters waving from the windows, a picnic basket riding obviously on the luggage deck of the vehicle.

After they have disappeared down the street, your youngest lad turns to you and asks: "Why don't we do that? Why don't we go on a picnic?"

He forgets that you were picnicking only last week end. And yesterday's family visit to the zoo is a distant memory.

When the Family Resource Book *Christian Family Traditions* came to our house, it prompted a whole new barrage of "Why don't we?" questions.

Patty, our 10-year-old daughter, was paging through the book one summer afternoon when she came upon the section concerning Thanksgiving. "Why don't we decorate our house for Thanksgiving?" Patty wanted to know.

Well, why not? Simply, perhaps, because we had never thought about it before. Thanksgiving has many small traditional meanings in our home but elaborate or special decorations had never been part of it.

Later, when Patty came to the section that discussed Christmas, she had been joined in reading the book by Steve, our 5-year-old. They wanted to know: "Why don't we make our own Christmas cards?"

Again, the answer was: Well, why not?

We explained to the youngsters that all families have traditions, although perhaps they don't recognize them as such.

For instance, we said, isn't it traditional that our family goes to church school each Sunday as a group? Maybe it doesn't seem like much, but it is a fine, warm feeling to visit God's house together each Sunday. We have never approved of parents' "dropping" their children at church school and returning for them an hour later.

Tradition sometimes takes on the guise of the commonplace. On Thanksgiving Day, we reminded Patty and Steve, we always have a large family dinner early in the afternoon, with several outside-the-immediate-family guests in attendance.

We've been doing this for a number of Thanksgivings, but it has become so traditional that only the cessation of the family dinners might remind us that it is above the commonplace!

No, we don't make our own Christmas cards, but don't we have other little family traditions at that holiday season? Perhaps we don't realize it, but all members of the family look forward to the day we go seeking our Christmas tree—the discussions of how big it shall be this year, where it shall be placed in our home, how soon before Christmas we shall erect and decorate it.

In our family, it is traditional for the youngsters—Patty, Steve and Michael, our 15-year-old—to help decorate the Christmas tree. Other families do it differently, perhaps, observing their own traditions.

Stimulated by this discussion of traditions, we further examined the Family Resource Book and found many other refreshing ideas. This prompted Patty to ask:

"Why don't we do some of these things when Thanksgiving and Christmas and other holidays come?" And our answer this time was the same question: "All right, why don't we?" There is nothing wrong with adding a few traditions.

Mr. and Mrs. Peters are members of Second United Church of Christ (E and R) in Reading, Pa. Mr. Peters is a regular columnist for a Reading newspaper. Photo by Monkmeyer.

Christian Family Traditions is a Family Resource Book for the October-December 1959 quarter in the Pilgrim Series curriculum of the Congregational Christian churches and the Church and Home Series curriculum of the Evangelical and Reformed Church.

Copies of *Christian Family Traditions* may be purchased from Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 S. LaSalle St., Chicago 3, Ill., or from the Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pa.

OBITUARIES

THE REV. DR. OLIVER PERRY AVERY, retired CC clergyman, died in Claremont, Calif., on July 21. His age was 88.

Dr. Avery was born in North Stonington, Conn. He earned degrees from Colorado College in Colorado Springs and Yale University Divinity School.

Dr. Avery served churches in South Dakota, Oklahoma, Washington, California, Oregon and Wyoming. For five years he was assistant and interim superintendent of the Montana Congregational Conference. Chicago Theological Seminary awarded him an honorary degree in 1934.

He is survived by his widow, a daughter and two sons, one of whom is the Rev. Dr. Perry D. Avery, minister of the Federated Churches in Corvallis, Ore.

THE REV. DANIEL F. BUCHMUELLER of Newton, Kan., retired E and R clergyman, died July 18 at the age of 91. Mr. Buchmueller was educated at Elmhurst College and Eden Theological Seminary and was ordained in 1890. He served congregations in Texas, Missouri, Illinois, Colorado and Kansas. He is survived by his widow; a son; a brother, the Rev. Paul Buchmueller, retired E and R clergyman of Marshalltown, Iowa; and a sister, the wife of the Rev. Charles Warber, also a retired E and R minister, of Tacoma, Wash.

THE REV. WALTER WILLIAM BUNGE of Rochester, Minn., retired E and R clergyman, died July 13 at the age of 77. Educated at Elmhurst College and Eden Theological Seminary and ordained in 1906, Mr. Bunge served churches in Minnesota and Ohio. During his ministry at the Church of Peace in Rochester, which he founded in 1906, he was instrumental in establishing the Samaritan Hotel (now used as a nursing home) in that city. He served as president of the Minnesota District of the former Evangelical Synod of North America. A son and a daughter survive.

THE REV. DR. EDWARD GEORGE CORWIN, pastor of Emanuel E and R Church near Upper Sandusky, Ohio, died July 15 at the age of 64. Educated at Ohio Wesleyan University and the Inter-Conference School of Theology in Delaware, Dr. Corwin was ordained in 1926. He spent his entire ministry in Ohio, serving first in the Methodist Church. He received the degree of Doctor of Divinity in 1943 from Ohio Northern University. Surviving are his widow, a daughter and a stepson.

MRS. MARIE B. FAUST of Williamsport, Md., widow of an E and R clergyman, the

Continued on next page

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Rev. Jacob N. Faust, died June 27 at the age of 83. Mr. Faust, whose death occurred in 1937, served churches in North Carolina and Pennsylvania. A daughter and three sons survive, among whom is the Rev. Milton B. Faust, superintendent of evangelism of the Presbyterian Church for the state of North Carolina.

MRS. DAISY ROBERTS MARSH, widow of Charles B. Marsh and a leading CC laywoman, died in Claremont, Calif., on May 27.

Mrs. Marsh was born in Warren, Ohio, and graduated from Oberlin College, Oberlin, Ohio. She gave able and devoted leadership to the denomination in Ohio and Missouri, first as a member of the state's Women's Board and later as president of the Missouri Women's Missionary Society. She was for many years a corporate member of the American Board for Foreign Missions.

THE REV. DR. OSWALD W. S. MC CALL, minister emeritus of Devon Union Church (CC) and author and lecturer, died on June 13 in Milford, Conn.

Dr. McCall was born in Melbourne, Australia and studied at the University of Melbourne. Dr. McCall came to the United States in 1921 and became minister of the First Congregational Church in Berkeley, Calif., going from there to Chicago's First Congregational Church. Later Dr. McCall served for eight years as minister of St. Andrew's-Wesley United Church in Vancouver, B.C. and until recently was active at the Devon Union Church.

Acknowledged during his ministry as one of America's most distinguished preachers, Dr. McCall was a prolific author. Among his publications were *The Uses of Literature in the Pulpit, The Hand of God, The Gods of Men* and *Christ's Shining Way*. He leaves his widow, three daughters, a brother, a sister and five grandchildren.

THE REV. IRA S. MONN of Salisbury, Pa., retired E and R clergyman, died July 4 at the age of 81. Mr. Monn, who was educated at Mercersburg Academy, Franklin and Marshall College and Lancaster Theological Seminary, was ordained in 1910. He spent his entire ministry in Pennsylvania, serving the Paradise Charge in Pittsburgh Synod for twenty-five years. He is survived by two sons.

MRS. HELEN DUDLEY OGILVIE, widow of the Rev. Andrew U. Ogilvie, a CC clergyman, died on June 22 in Muncie, Ind., at the age of 85.

Mrs. Ogilvie was born in Windsor, Vt. She went with her husband to Elkhart, Ind., where he was minister of the First Congregational Church for twenty-six years. Mr. Ogilvie died in 1926.

Mrs. Ogilvie served as secretary of the Elkhart YWCA for nineteen years until her retirement in 1951. She is survived by four daughters, seven grandchildren and six great-grandchildren.

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OPEN DOORS

(Continued from page 11)

that there is fundamentally no difference between Christianity and other religions. Today the church appears to be seeking to recover the Bible. In some instances this has manifested itself in a kind of neo-fundamentalism, which is willing to admit only a modicum of critical study and seeks to make all of the biblical writers say the same thing. "The Bible says . . ." seems to be the slogan of this group. Still others are deeply interested in the proposal of Rudolf Bultmann to "de-mythologize" the New Testament. Bultmann does raise a fundamental question: how can the church convey its message to "aggrevatedly modern" man? But there is after all a profound difference between his view of the gospel as a set of meaningful and in many respects adequate myths and symbols and the view that regards it as a recital of the mighty acts of God in history.

Mighty Acts

The Statement of Faith of the United Church of Christ, which was adopted at the second General Synod this summer, reflects the latter view. The God of whom it speaks is the God who acts—in creation, in calling a people to be his own, in coming to man "in Jesus Christ, the man of Nazareth, our crucified and risen Lord."

If the congregations and members of the United Church should decide to speak and to act out of this perspective, they will have begun to rediscover the place of the Bible in the life of the church. But more than this the gospel will be seen not as the Christian man's understanding of his own existence. Rather it will be seen as God in action—"the power of God for salvation to every one who has faith." (*Romans* 1:16)

There is a second door open to us that can also lead to new life in the church. That door is the ministry of the laity.

Each year the admissions committees in the theological schools become a bit apprehensive as Laymen's Sunday nears. For almost invariably within a short time inquiries concerning the possibility of entering seminary begin to come in from men who are well along in business or professional life.

A bit of investigation reveals that an occasional inquiry of this kind comes from a layman who was given the opportunity to preach the sermon at the morning service. As he greeted the people at the door, a number of them expressed their appreciation by saying, "You ought to have been a minister." In many cases such comments arise from a vague feeling that the only adequate way to serve God is by entering the ordained ministry. Unfortunately, many a layman has been led to interpret the uninformed comments of the people as a call to the ministry.

It then becomes the responsibility of the theological seminary to help him see clearly that there is a ministry to which the whole church is called before he comes to any final decision about leaving his daily work and going to seminary.

The writer of the *Letter to the Ephesians* suggests that God gives the church "apostles . . . pastors and teachers to equip the saints for the work of ministry." (*Ephesians* 4:11ff.) The primary ministry of the church is the ministry of the laity, the whole people of God. Pastors and teachers are provided in order that the members of the church may be led to understand their calling in the light of the Christian gospel and thus exercise a ministry of witness and service in the world wherever they happen to be—in home, school, mine, factory or field.

Closely related to the first two opportunities is a third: the opportunity to find the rightful place of theology in the life of the church.

We have pretty well passed the stage when we thought that we could get along without theology. There was a time when we used to say: "Never mind all the prattle about doctrine and belief; let's get down to being a good neighbor, that's what counts." But we have begun to see that unless we know the answer to the question "who is my neighbor?" and what it means to "be good," it's exceedingly difficult to be a good neighbor.

It was Jesus himself who commanded us to love the Lord God with heart and mind and soul. We have been willing to love him with our hearts, and we have tried to love him with our hands. But we must begin to love him with our heads.

To be sure, there has been considerable resistance to theology in our churches among both clergy and laity, partly because so much theology in the past has been arid, speculative and out of touch with life. But something has happened to Christian theology within the last few decades. For one thing it has returned to the Bible. And the least that can be said of the biblical perspective is that it is concrete, specific, realistic: it is incarnational. For another, it has been able to differentiate itself once more from philosophy. As a consequence it is less speculative. The

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better a theology the more relevant it is.

In a recent article entitled "Religious Trends: 1900-1950" (*Christianity Today*, April 27, 1959), Prof. Richard C. Wolf of the Oberlin School of Theology points out that the greatest growth among denominations in this country between 1900 and 1950 was to be found among those churches whose theological mood could be characterized as "conservative."

For example, the Eastern Orthodox and the Churches of Christ stand at the top with regard to rate of growth among the eleven groups that have more than one million members today. The Disciples of Christ and the Congregational Christian churches stand at the bottom. Of course there were other factors influencing growth —immigration in the case of the Eastern Orthodox Church, and possibly polity in other instances.

But it is significant that the Southern Baptist churches grew more rapidly than the American Baptist churches; and that the Protestant Episcopal Church, which had approximately the same membership as the Congregational churches in 1900, grew at the rate of 210 per cent while the latter grew at the rate of 58 per cent. Even less growth has been shown by the Evangelical and Reformed Church, a body with less than a million members, which in a similar period between 1906 and 1956 grew at the rate of 28 per cent.

Does this mean that we had better become theologically conservative in order to grow numerically? Here two things need to be said. There is a profounder kind of growth than numerical growth. It is unlikely that the Almighty reads denominational yearbooks in judging the churches. But more than this, it may be that the differences in growth may be accounted for in part by differences in theological concern. What is needed today is neither a sterile orthodoxy nor a blithe unconcern about what the church stands for. Rather, there is a need for the whole church to be theologically articulate, to bring the gospel to bear on the issues of life. If it does not, it has little or nothing to say to the world.

It would be too much to say that we are experiencing a renascence of the Spirit in the church today. Yet there are signs. At the heart of the reformation we can discern the recovery of the biblical faith, a new emphasis upon the priesthood of all believers, a theology related to the common life.

Like the Waldensians and the followers of John Huss and John Wycliffe in the fourteenth and fifteenth centuries, it may be our privilege in the United Church of Christ to stand on the threshold of a new reformation in the life of the holy catholic church. In the providence of God we may do so, if we will but move along the paths in which the Lord seems to be leading us at this moment.

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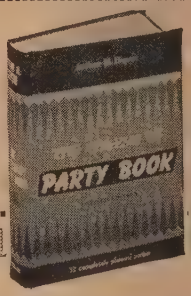

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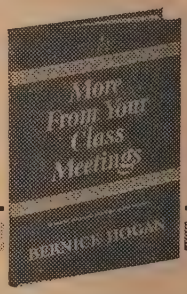

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The Growing Unity...

(Continued from page 13)

nfession (as in the emergence of the ıtheran World Federation, the Anglican ›rld conferences and comparable bod-s). Further, there have been more mer-rs and reunions of denominations in the st fifty years than in the previous 400 ars, with some sixty-nine church bodies ining in twenty-two unions since 1910, ıd with more than a dozen considering milar action at the present time.

Slowly but surely the movement grows, ıd this new unity is already a powerful rce in a divided world. Now there are irrings of an effort to re-examine the ienation between the Roman Catholic hurch and other Christian bodies — stir-ngs only, but whispers that may one day ad to words of reconciliation. A new Ref-mation, a reformation leading to unity ther than schism, is under way. It is the eat new religious fact of our time. Its ogress will be impeded and it may con-nue to be slow, but it will not rest until broken Christendom is whole again.

I am not suggesting that we are moving ward uniformity or toward one single urch for all Christians. Any such out-me would be undesirable, and discussion it at the present time is as premature as scussion of one world government.

If our movement toward unity is found-d on the one basis that can give it power, at of fidelity to Christ and his leading, e shall be shown the way and the ulti-ate outcome is in his hands. When men nsider that they alone are the architects unity, and that by their own unaided forts they can build an edifice to explore e ramparts of heaven, the Tower of abel is the result and God scatters such en in confusion.

True unity begins with God's design, not an's visionary schemes. And the final pat-rn of our unity is beyond our view. Per-aps at the moment we can use only meta-hors to express the nature of our hopes— e metaphors of the vine and the branch-s, or the sheep and the shepherd, or any etaphor so long as Christ is the center.

Doubtless all this discussion of statistics nd church organizations and "one far-off ivine event" seems rather remote to many eaders. But unity in Christ, like peace mong the nations, begins in the hearts nd minds of individual persons. It will ecome manifest only as you and I, sep-rately and together, reveal it in our lives.

True unity will never come from a low-st common denominator of conviction; to inimize the importance of a particular nfession of faith is to betray the deeper uest for knowledge of Christ. Christ is eyond all creeds, but we follow him and now him as savior only when we can say rom the depths of our own souls, "I believe: help thou my unbelief."

At the same time, personal convictions must be submitted, sincerely and in a spirit of concord, to enlargement and purification in relation to all fellow Christians of all confessions and creeds. The old Chinese often refer to their religion as "my miserable faith," and before the glory of Christ each of us should be equally humble. We need to be willing to have our own precious preferences and traditions and convictions brought into a larger design if Christ so requires.

Prof. John Baillie, the Scottish theologian, tells of a Scotsman who watched the processions marching to a church to consummate a union of two churches in Scotland. The old man shook his head and muttered, "It is no just . . . it is no right . . . but it is the will of God." Let us trust that the old man joined the procession and that we shall follow in his train. But not in his train, for it is Christ whom we would follow, remembering always that he prayed, just before the cross, that all may be one. As we become faithful answers to his prayer, the true nature of his church will shine through and we shall be one!

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CC Arrivals from the Field

During July and August, the following American Board missionaries arrived in the United States on furlough:

F. Belle Bogard and Mr. and Mrs. David D. Larson and three children from the Japan Mission; Mrs. William R. Booth and two children, and the Rev. and Mrs. Samuel T. Kaetzel and two children from the South Africa Mission; the Rev. and Mrs. Sydney K. Bunker of the Ceylon Mission with their daughter; Mr. and Mrs. William A. Edmonds with three children, after completing a five-year term on the staff of the American School for Boys in Talas, Turkey; the Rev. Alexander J. Grant and the Rev. and Mrs. David L. Hamm and two children from the Philippines Mission; Dr. and Mrs. Harland C. Hastings and two children (on furlough in England) and Mary Thomas, R.N., for pre-retirement furlough, from the Angola Mission; Fernie M. Scovel, Mr. and Mrs. Frederick D. Shepard with four children and the Rev. and Mrs. Frank A. Stone of the Near East Mission.

During June, July and August, the following American Board employees returned to the United States after completion of duty:

From the Near East Mission: Richard M. Davis, Joan E. Kellogg, Carolyn Padelford, Mrs. Leonette W. Wishard and Mr. and Mrs. John B. Wood. From the Japan Mission: Jean S. Anthony. From the South Africa Mission: Mrs. Bernice H. Post. From the Micronesia Mission: Loy R. Tetzloff.

CC Departures for the Field

During June, July and August, the fol-

lowing American Board employees returned from furlough to their overseas assignments:

The Rev. and Mrs. Everett C. Blake, Alice P. Lindsley, Mr. and Mrs. Johannes E. H. Meyer and son, and the Rev. and Mrs. William S. Woolworth Jr. of the Near East Mission; the Rev. Anna Dederer and the Rev. and Mrs. Chester Terpstra and three sons of the Micronesia Mission; the Rev. Ralph R. Keithahn of the Madura Mission; Mr. and Mrs. Robin L. Markham and four children, and Margaret L. V. Neumann of the Angola Mission.

New appointees to the Near East Mission: Mr. and Mrs. George J. Privratsky and three sons. Mr. Privratsky will become business manager of the Azariah Smith Memorial Hospital, Gaziantep, Turkey. To the staff of the American Academy for Girls, Üsküdar, Istanbul, Turkey: Mr. and Mrs. Robert D. Eaton under a five-year appointment, with their two daughters. Mr. Eaton will serve as business manager and Mrs. Eaton will teach English; Mary M. Olmsted and Margaret A. Woodhead under three-year appointments as teachers of English and mathematics respectively. To the staff of the American Collegiate Institute, Göztepe, Izmir, Turkey: the Rev. and Mrs. C. Raymond Fowler under a five-year appointment as English teachers, with their two daughters; Kathleen Hadden on a three-year appointment as a home economics teacher; Virginia D. Hermann and N. Beth Oliver on three-year appointments as science teachers; Anna M. Parakilas on a three-year appointment to teach commercial subjects. To the staff of the American School for Boys, Talas, Turkey: William C. Dizney under career appointment to teach English and mathematics; Charles A. Farrand on a three-year appointment to teach English. The Rev. Ronald E. Kraehenbuehl to teach English and philosophy under a three-year appointment at Tarsus College, Tarsus, Turkey.

New appointees to the Rhodesia Mission: Carol A. Carpenter, R.N., for service on the nursing staff of the Willis F. Pierce Memorial Hospital, Mt. Silinda; I. Kay Niles, under a three-year appointment as a science teacher at the Chikore Secondary School.

Elizabeth Boehr under a three-year appointment to the South Africa Mission as a home economics teacher at Inanda Seminary.

Dorothy A. Wilson, under a two-year appointment by the Carleton-in-Japan Committee of Carleton College, Northfield, Minn., as the college representative at Doshisha University, Kyoto, to teach English at the Girls' High School.

D. Bruce Hanson, to serve as representative of Amherst College, Amherst, Mass., at Doshisha University, for one year as an English teacher.

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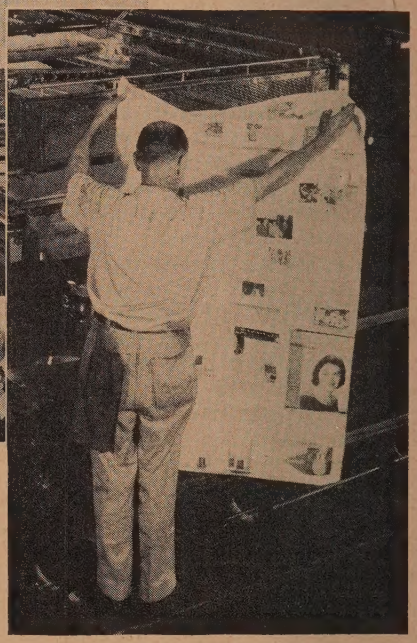

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